

“BACK IN EIGHTEEN SEVENTY-ONE”

Translated from the Hungarian by:

DR. PETER IVAN ZEEDICK.



Printed originally by:

*The Hungarian Royal University Press in 1871
at Buda.*

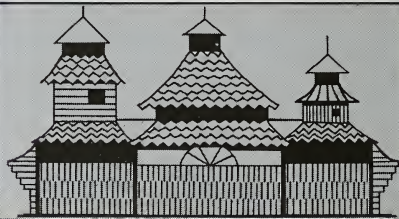


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PAUL R. MAGOCSI



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PRINTED 1933.



General Account

of the

*Second Convocation of the Autonomic
Congress of the Hungarian
Catholic Church*

comprising of a general treatment of

The Catholic People of the Greek Rite

especially

the Russians.



GENERAL ACCOUNT

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SECOND CONVOCATION

OF THE AUTONOMIC CONGRESS OF THE HUNGARIAN CATHOLIC CHURCH

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— of —

THE CATHOLIC PEOPLE OF THE GREEK RITE

— especially —

THE RUSSIANS

On November 16, 1870, a report was promulgated concerning the progress of the Autonomic Congress of the Hungarian Catholic Church; embodying those principles respecting the internal structure of the Greek Catholic Church, and further divulgating; that on account of our religion being the center of our spiritual life it would be practically impossible to introduce any innovations without inciting social and religious disturbances.

Since then it has been brought to our attention, that in the Diocese of Munkach, a rumor has been disseminated that the Bishop of the Greek Catholic Church has disavowed his allegiance by uniting himself with the Roman Catholic Church. This produced general disapprobation, and the people had to be calmed by the consoling entreaties of their pastors from the pulpits. At this date the ill feeling is still prevalent.

Truly, there is no affair that entertains us with incomparable interest as the vital affairs of our Church. Our ancestors preserved the internal structure of our Church under the most trying conditions, and at the time of the Covenant of the Union

they only took into consideration the sacred Doctrines — our people desire to preserve this intact to-day without yielding to any exceptions. They do not desire a Union similar to that concluded by the Transylvanian Roumanians with the Holy Roman Catholic Church. At one time they had their own bishop, and the internal structure of their Church was free from external ecclesiastical authority. The Bishop of Munkach is endeavoring to introduce like conditions into the Greek Catholic Church. Therefore, we consider it our duty to acquaint the Hungarian Greek Catholic people with all the particulars that have been presented during the second hearing of the Autonomic Congress of the Hungarian Catholic Church.

In paragraphs III. IV. and V. of our first report, we have disclosed that a Committee of "twenty-seven" was elected without any factional influence on our part to prepare the autonomic structure of the Hungarian Catholic Church. The Bishop of Munkach, Stephen Pankovich; Alexander Nehrebecki a layman, and Manuel Hrabar, a layman, were elected as representatives of the Greek Catholic people. To this Committee all petitions, recommendations and counter recommendations were referred to, to be debated and discussed prior to the convening of the general assembly. During the meeting of this committee, representative Manuel Hrabar announced that he was willing to impart any information concerning the Greek Catholic people, but only under one condition, that is, no conclusion should be deduced from his statements relating to the legal status of the Greek Catholic people. This stipulation was noted in the official record of proceedings of the Committee.

We will here mention that this Committee of "twenty-seven" selected from its own members a subcommittee of "nine" to determine the presentability of all petitions and recommendations of the Greek Catholic people. At first they anxiously desired to defer this matter, but since everything was completed the Committee decided to sanction the entire affair for discussion.

On January 27, 1871, during the detail discussion when the question of name was being considered, representative Manuel Hrabar, introduced a motion that the original name: "The Hungarian Catholic Church" should be changed to: "The Hungarian Roman and Greek United Church" on account of the "Greek Orthodox", or preferably the "Greek Eastern Church" which also considers itself Catholic. The Bishop of Munkach, Pankovich, and Alexander Nehrebecki, objected to this nominal mutation. Bishop Pankovich stated that he has reports of the

deliberations conducted by the priests of the deaconates of the Diocese of Presov, and that he himself presided as chairman of his own ecclesiastical senate, and was instructed by his electors that our Church should now be called the "Roman Catholic Church of the Greek Rite", instead of "Greek Uniate", "Greek Catholic", or "Greek Rite Catholic."

Representative Manuel Hrabar objected, saying that the deliberations entertained by the clergy of the Diocese of Presov or the ecclesiastical senate of Užhorod, did not possess the power or right to change the name of our "Rite" secured in the Union of Sacred Doctrines (1646). Our legal name which is sanctioned and approved in "Royal Documents" and "Papal Bulls" cannot be changed without universal consent by the stroke of a pen. This discussion was submerged because only the minority supported it.

On 31 January, when paragraph VII. was under discussion, representative Manuel Hrabar made a motion; that in case a parish becomes vacant by death or otherwise, the Diocesan Council should recommend three priests, and from these the patron, in case there would be no patron then the parishioners should select one, and recommend him to the Bishop for appointment. At the reading of Paragraph XIV. he introduced a motion; that the Bishops should be elected by the Diocesan meetings according to the second stipulation of the Covenant of the Union. He reminded the Committee of the injustice done to the internal administration of the Greek Catholic Church by electing a subcommittee of "nine" composed mostly of members of the Roman Catholic Church to select our Bishops. As a matter of comity, why not permit the people of the Greek Catholic Church to participate in the election of Bishops of the Roman Catholic Church.

His motion received very little support by the minority, and consequently submerged — his second motion; however was bitterly assailed by Bishop Pankovich whose arguments were refutable. The debate became so inflamed between Bishop Pankovich and Manuel Hrabar, that the Committee decided to postpone the issue subsequent to the hearing of the representatives of the Greek Catholic Church when all petitions, recommendations and counter recommendations would be considered.

Manuel Hrabar presented his views concerning the Hungarian Greek Catholic people, suggesting that the Hungarians use the Hungarian language instead of the ancient Slavonic in their ritual. This was vehemently objected to by the Bishop

of Munkach, and rejected by the majority. On account of the persistent opposition of Bishop Pankovich and Nehrebecki, the Committee of "twenty-seven" was reluctant to accept or approve any recommendation involving the interests of the Greek Catholic people.

On 1 February, during the discussion of paragraph XVII. the Committee of "twenty-seven" deemed it advisable to announce the postponement of all debates and discussions relating to the Educational System; the present day financial requisites of the clergy which should be in proportion and equal to those of the Roman Catholic clergy; the ecclesiastical difficulties; the taxation of its members; the election of the Metropolitan and other pertinent matters which if presented at this time would entail loss of time and prove fruitless. These matters will be reconsidered when the affairs of the people of the Greek Catholic Church are proposed and discussed in detail. His unintermitted and indefatigable efforts failed to secure the approval of any petition respecting the Greek Catholic people. The majority of the Committee of "twenty-seven" were constantly opposed to his views; consequently the minority which supported him were unable to prepare and arrange their future plan of procedure in such a way as to equitably serve the just requirements of the Greek Catholic People.

II.

It was evident that our Church at the meetings of this Committee could not expect to obtain the support of the majority, because without exception, all those who opposed our just claims were members of the majority. Therefore, to be able to present our views on the Church question we joined the minority.

We endeavored to convince the minority of our peculiar view point, but without avail. It must not escape mentioning here that the chairman of the subcommittee of "nine" openly promised to draft a final recommendation to avoid centralization. We were unable to convince them of the justice and dignity of our cause.

It was a physical impossibility to summon the various Councils of the Greek Catholic Church prior to the hearings conducted by the organization committee. Therefore, we reserved the privilege, that if any conclusion was arrived at respecting our rights as embodied in the Covenant of the Union; its acceptance and approval would be submitted to the Councils

with the authority to participate in the discussions upon the recommendation of Manuel Hrabar and the Roumanian Greek Catholic Bishop of Nagyvarad. The subcommittee of "nine" agreed to examine first; the Roumanian bishop of Nagyvarad, second; the two Russian bishops; and finally, the six ecclesiastical and seventeen civilian Roumanian representatives. The ecclesiastical representatives of the Diocese of Presov were called separately, but examined with those of the Diocese of Munkach.

The testimony presented by the bishops during the examination is unknown, for history fails to record much that actually occurs; much that subsequent ages would gladly know. The seven representatives, one priest and six laymen from Presov supported the petitions and recommendations that they had presented to the Committee. John Pasztelyi, of the Diocese of Munkach, a representative from the County of Bereg, failed to appear fearing that his presence would tend to hinder our cause. He admitted that the Russians of the County of Marmaros refused to elect a representative at first, but at a conference held in Huszt where he presided as chairman, they agreed to the election of a representative with the understanding that the ancient laws of the Greek Catholic Church should be protected and preserved. According to his private opinion he did not agree with our *modus procedendi* — he stated that we transcended the limits of the decisions of the conference with our proposed recommendations.

Our petitions and recommendations signed by the Russian clergy were firmly opposed by Basil Hadzsega, an ecclesiastical representative of the Diocese of Munkach, and by Alexander Nehrebeczky, George Nehrebeczky and Alexander Farkas of Dorog, all civilian representatives of the Diocese of Munkach. They even doubted their legal status, but the organization of the Hungarian Catholic Church Autonomy as planned by the Committee of "twenty-seven", taking into consideration the low culture of the Greek Catholic people, if you will, did not hesitate in advance to express their gratitude to them. The arguments presented by the four representatives were controverted by the diocesan representatives of Presov and Munkach. We had assurance in the victory of the just cause of our Church, because we were willing to confirm our statements with documents as we actually did:

I. "From the records relating to the litigation of the Canonization of the Diocese of Munkach; from the Papal Bull which followed; from the stipulations embodied in the Cove-

nant of the Union as approved by the Holy Roman See, leaving the Union unimpeachable and importing the free election of the hierarchy of the Church; acceptance of some of the principal sacred doctrines; guaranteeing at the same time to our clergy all those privileges and matters of discipline which the Roman Catholic clergy possess."

II. "From the epistles of the Apostolic Kings; from numerous other documents; from history we know the election of the hierarchy of the Church following the Union, the Canonization of the Munkach bishopric, the approval of the diocesan endowment (dotatio) by Papal Bull which was continually practised by the Church; and that Bishop Alexis Pocsy, was not elected according to our *modus operandi* on account of the French Wars which prohibited ecclesiastical functions."

III. "From the letters "Formata" relating to the jurisdiction possessed by our bishops and approved by the various reigning sovereigns; we know that our bishops managed the material affairs of our Church with the consent of our universal Church Congress." ("to know about church goods and perquisites, to restore churches and parishes that have collapsed by the lapse of time, or by the negligence of men to erect primary and secondary institutions, to have a professoriate instruct and promote the ancient Slavonic, Russian, Greek, Latin Hebrew and other languages, and we give and grant the right to exercise other similar offices.") "From other royal epistles we know that these "Congresses" were not wanting in jurisdiction and authority for the Apostolic Kings addressed them in the following manner: "Salutations and grace to all the faithful in general and particular, to the magnificent ones, to the right and honorable ones, to the noble ones, to the wise ones, to the careful ones, and to all the universal Russian people and officials."

We will not introduce the documents from the period of Bishop Stojka of the County of Marmaros, which refer to the mixed "congresses" of 1704. According to these documents the lay element even exercised its voice in matters pertaining to matrimony; but this only occurred in the County of Marmaros because of the frailties of the objectionable bishop.

We had trust in the above mentioned irrefutable arguments; therefore we did not introduce the data from Bishop Stojka's period. We also had trust in the consistent procedure of the Holy Roman See which had been followed for centuries. They only expected from the members of the Eastern Church living beyond the boundaries of Italy the security of the "Sacred Doctrinal Union." It was expressly forbidden for the mem-

bers of the Eastern Church, especially the Russians, to become members of the "Latin Rite", even in instances where the legitimate bishop, openly concurred.

The Roman Pontiff, Urban VIII. after hearing the Council and obtaining the consent of the venerable cardinals of the "Congregation for the Propagation of the Faith" decreed that; "henceforth it is forbidden to the Ruthenian united with Rome, whether layman or clergyman, both secular and regular, especially the monks of St. Basil, to unite with the "Latin Rite", no matter how urgent the cause may be without our special apostolic permission. And therefore, he ordered all the archbishops, bishops, and officials of the United Ruthenians not to grant a permit to any one desiring to change his "rite"; no matter under what pretext or reason, under penalty of nullification of such a grant, to be inflicted upon the transgressor by him or his successor." This decretal order was renewed by the Roman Pontiff, Pope Pius VII. "IT WAS ALWAYS THE PROMINENT EFFORT OF THE APOSTOLIC SEE THAT THE SPLENDOR OF THE DIFFERENT RITES SHOULD BE CONSERVED IN THEIR INTEGRITY, AND THEIR ANTIQUITY SHOULD BE HIGHLY VENERATED." They have been so legitimately introduced, received, and approved by the Catholic Church, and design a most beautiful ornament in the Church, with their harmonious variety. They should be preserved by the Ruthenians who are separated from the Catholic Church; because otherwise, it could not have been cherished that they would retrace their footsteps to the unity of the Church. Therefore, the preservation of the "Greek Rite" intromits a passage for dissentients with the minimum of difficulties."

We had full faith and confidence in the impartiality of the organizing congress, in its prudence, and especially in its sense of justice; and which if allowing the flagrant transgressor of the rights of the Greek Catholic Church emanating from the reciprocal Covenant of the Union, would create a blemish upon the authority of the Holy Roman See, and upon the numerous regulations which are dependent upon the decretal orders of the Council of Florence. This would jeopardize the "Sacred Doctrinal Union" which was introduced during the formidable struggle with great sacrifice. No doubt it would distract the minds of the Greek Catholic Russians and Roumanians — at least harboring an optimistic outcome, barely imaginable, it would abolish in the future in all probability the expansion of the "Sacred Doctrinal Union" forever.

III.

During this time the deliberations of the organizing congress continued without interruption, and on the recommendation of representative Alexander Nehrebecki, all of our proposals embracing the Greek Catholic Church were accepted into the autonomic organization.

I. "That the Hungarian Autonomic Organization should refer to the Catholic Church of the "Latin" and "Greek Rites."

II. "That the income derived from vacant Greek Catholic superior ecclesiastical endowments until they are filled, according to the present day legal procedure, in the future also, should be deposited to augment the fund for clerical widows and orphans."

III. "That to paragraph XXI of the Catholic Congress referring to the material conditions of the lower clergy; the words of the "Latin" and "Greek Rites" should be included."

The following proposals disclose our desired positions:

a. "That the archimandrite of the only Monastic Order that we have should be present and have the right to vote at the "National Congress"; in case of vacancy, the protogumen should serve as a substitute, and the number of the Greek Catholic representatives should be increased proportionately in the Congress."

b. "That the "National Congress" should provide for the material improvements and suitable provisions to the present day requirements of the Latin and Greek Catholic clergy; the inseparable singing and teaching personnel according to the stipulations in the Covenant of the Union."

c. "That the Directing Council be increased by adding one clerical and two civilian members of the Greek Catholic Church; and that one of the three divisional superiors should be a Greek Catholic."

d. "That the Bishops, Abbots, Provosts, Vicars, Canons, and Deans should be elected by the Diocesan Congress."

e. "That the Diocesan Council propose three priests for every parochial vacancy (benefice) within six months after the death of the priest if a family survives him; otherwise within three months, from among these the patron or if there is no patron, then the ecclesiastical community should recommend an appointee to the bishop."

f. "That the realty belonging to the office of the priest, cantor, teacher, school or church should remain with the respective incumbents. Do not have them entered unto the name

of: "The Total Hungarian Church" in the register as is planned by the Committee."

g. "That the affairs of education and instruction; further the regulation of ecclesiastical burdens; the proposed taxation of the faithful; the control of the autonomic districts; and in general the disposal of all those pertinent questions that may arise during the administration of the autonomy; also the election of representatives to the "National Congress" should belong to the Councils of the Greek Catholic Church."

h. That this "National Congress" should consist of the Metropolitan, or the eldest bishop according to the seniority of their episcopal ordination, under whose chairmanship would be the bishops, one representative from each capitular chapter, the superior of the Monastic Order, and one elected representative from each of the five thousand faithful; to its sphere of power would belong the right to elect its Metropolitan, and at such time the "Universal Congress" and the "Archdiocesan Congress" should be increased to its full membership."

i. "That the right of approval of our proposed amendments, or preferably the acceptance of the Autonomic Organization should be submitted to the "Universal Church Congresses" as the sole legal representative of our Church; whereas, till the present it only involved the "Sacred Doctrinal Union"; but it should embrace the common representation of the Hungarian Catholic Church, its protection, management of institutions and incumbencies, and other non-ecclesiastical affairs."

We did not take an active part in the discussions because we were not the elected or chosen representatives of our "Universal Church Congress". We even avoided the imparting of any information on account of the discourse delivered by Dr. Peter Hatula, a representative from the Diocese of Esztergom. He defended our right to elect the bishops. It was decreed that the affairs of the Greek Catholic Church will be considered and discussed when the Committee of "twenty-seven" renders its opinion.

This opinion was presented to the Committee of "twenty-seven" after it had been accepted by the majority. It was distributed to the members of the organizing congress on 30th March, in the following text. Representative Manuel Hrabar, a member of this committee, failed to obtain any modifications.



The Report of the Committee of "twenty-seven" relating to some of the petitions of the Catholic people of the "Greek Rite."

Your Excellency, Prince Primate!

Most Deeply Respected Congress!

The hereto attached petitions of the Catholic people of the "Greek Rite" were submitted to us with the following instructions; that the Committee of "twenty-seven" should examine them and render an opinionated report to the respected Congress.

We completed our task and came to the conclusion that only a certain number of the Greek Catholic representatives accepted them — those of Nagyvarad, Presov, and three civilian representatives from the Diocese of Munkach. After noting this we seriously considered these petitions and made a thorough investigation. Consequently we find: That the autonomic organization will leave intact the fundamental conditions of the Union, the "Greek Rite" of our Catholic brethren, the ecclesiastical discipline, and the internal management which they justly and jealously defend, and which does not pertain at all to the autonomous sphere of activity. Their special institutions will remain intact, and according to their original purpose, without any modification, and will be governed by those who from times unknown have been legally summoned by the disposals of their founders. During the period of establishing the new educational system, they from the viewpoint of their Dioceses, can recommend various modifications. Our brethren of the "Greek Rite" will have an opportunity to make valid their views and interests, and demand the worthy preservation of their just cause. During the discussion of the scholastic system, they can avoid all that the inflexible centralization would obliterate of their special interests and conditions, creating apprehension from the ritual or national standpoint. We can not see the foundation of the revealed anxiety, that the rights of our Greek Catholic brethren which have their source in our national laws, are not respected.

Further, the report to which the three Roumanian representatives affixed their signatures concerning the invitation of the Prince Primate to the Catholic Roumanians, "although he no longer possesses the jurisdictional or administrative powers relating to them" in which he invites them directly to the Autonomic Congress. They thought that some evil was lurking in ambush, but we do not agree, for the Primate did not invite them as a Metropolitan, but as Church dignitaries. According to the meaning of the sanctioned method by His Majesty, the right of invitation belonged to him.

Our opinion relative to the filling of bishoprics: That with the exception of the Archbishopric of Gyula-Fehervar, both in Papal Bulls and Royal Documents, and according to ancient customs, the appointment has been preserved. Those of recent foundation, according to Royal Epistles and Papal Bulls should be considered alike with other Hungarian Catholic bishoprics.

Finally we proclaim: That the Catholic Congress does not consider itself empowered to summon a separate Congress, or to grant a dispensation from participating or influencing the rulings introduced by the Autonomic Organization relating to our Church.

Therefore, our opinion is: That the Catholic Congress should promulgate it in the form of a decretal order.

1. "That the independence of their "Rite", their institutions, their ecclesiastical discipline, and their internal administration will be maintained, and will not pertain to the autonomic sphere."

2. "We consider it with deep regret, that a certain number of them failed to participate in the discussions; therefore, we desire and hope, that when they learn that their laws will be maintained, in their own interest, that they will not deny us their universal and brotherly cooperation."

3. "That after all affairs are defined that pertain to the sphere of the Autonomic Organization, we do not see the necessity of a separate congress and do not feel ourselves empowered to organize or recommend such a congress."

4. "To allow an unrestricted control of our Catholic brethren of the "Greek Rite" as to subjects within the confines of predetermined principles; relative to detailed adaptation, all such amendments and recommendations as will be proposed by the Diocesan Congresses from the standpoint of especial conditions, will be discussed without restraint, and adjusted according to Paragraph XXVII as approved by the First National Autonomic Catholic Congress."

Remaining with deep respect,

Baron Paul Sennyei, Chairman.
Dr. John Pados, Notary.

PEST, March 27, 1871.

Although this decreed proposal was not what the greatly emphasized affair deserved; nevertheless, it was undoubtedly drafted in all probability during the first conference. It was; however, included in the agenda for discussion which we anx-

iously awaited. Some were of the opinion that the discussion should commence immediately, and even began to discuss it before our rightful demands were considered and approved. The discussion was set in motion by the Greek Catholic Bishop of Presov, by Alexander Nehrebecki, a Greek Catholic representative, and by John Pap, a Roman Catholic representative.

The Right Honorable Bishop of Presov entertained the opinion that the omission to consider the "right of bishop election" may incite commotion among the members of the Greek Catholic Church. To eliminate this and to validate our other claims, he considered it appropriate that the Committee of "twenty-seven" in Paragraph IV of its opinion failed to exclude our right of having our just claims rendered valid. It prescribes the method, and he remains satisfied with the proposal.

Alexander Nehrebecki, a representative of the Diocese of Munkach, declared in favor of accepting the rulings of the Autonomic Organization without necessitating any modification. His address follows:

**Your Excellency, Lord Prince Primate,
Deeply Respected Congress: —**

The reason I did not speak when I presented the petition in respect to its contents, was due to the fact that the discussion at that time was not in order. Yesterday, the Committee of "Twenty-seven" ordered the matter for debate on to-day's program. My electors and other Catholic people of the "Greek Rite" considered it a from of "neglect" on my part for failing to present their viewpoint respecting this matter.

I do not deem it necessary to present my viewpoint regarding this vital matter for it is known from the proceedings of this conference. From the beginning I greeted the formative plan of Autonomy, and always labored for its foundation upon which we desire to erect the structure of Catholic Autonomy. I was not only forced by my own convictions, but by those of my constituents.

I am unable to speak in the name of all the Catholic people of the "Greek Rite" for the petition is wanting in representation. I am also unable to include the Diocese of Presov. I am a representative of the Diocese of Munkach which has elected seven civilian and two clerical representatives. To this petition only three representatives affixed their signatures.

I consider the preservation of certain parts of this petition as inviolable; others, are such that their fulfillment at this time

is unadvisable. This petition desires to preserve the "Union", the "Rite", the "Ecclesiastical Discipline", and the "Individuality" of our Dioceses. I have also noticed that the mentioned privileges have not been subjected to assailment by this Congress. I am pleased with the arrangement made by the governing body relating to the individuality of each Diocese. By this is meant that the decrees of the "Diocesan Congresses" can not be appealed to the "National Congress". In other words, each district will direct its own internal affairs, thus securing the individuality of the Diocese of Munkach. The other question relates to "Separate Congresses". Under the present circumstances, I do not desire such proceedings.

My opinion is that this question is obsolete, because His Majesty sanctioned the prescribed law of election, and on the basis of this law we were chosen. Elections were conducted in the Diocese of Munkach; our electors confided in us, thus accounting for our presence here to-day. I am unable to see how we can submit to the election of another "Congress", and request its instructions, when it possesses no knowledge of the subject under discussion. I do not see the necessity of summoning a future "Congress" which would pass upon the acceptance of the governing system of this "National Congress". If this should be approved, then each district would have a very large "Congress"; e. g., in the Diocese of Munkach it would consist of 315 members. Further, it would be compelled to devise some plan to comprehend all the specific conditions which are not prejudicial. I approve the report of the Committee of "twenty-seven", because it permits our own 'Diocesan Congress' to present matters to the "National Congress."

The second vital part of the petition relates to the "right of bishop election". Regarding this, the petitioners are depending on history to support their claims. Permit me to state "Respected Congress", that I do not intend to present historical data, for even historical data is sometimes obscure. Its introduction at this time would present an opportunity for discussion similar to that evolved when St. Cyprian was quoted. The data of St. Cyprian is educational and interesting, but the interpretation occupied the limited time. I do not intend to return to the past, but when we make laws for the future, we should not avoid it completely without considering the present conditions and enacting corresponding measures. We are acquainted with the "law of appointment" in the Diocese of Munkach, and we can fear, that if the "right of bishop election" as mentioned in the petition be surrendered to us by the grace of His Majesty,

it would not be a blessing to our Church. In reference to this, I desire to limit the debate, but wish to mention that I am alarmed by agitation, especially that which employs corrupt methods during the period of elections, and not the best man is elected from the urn. Respecting this, I concur in the ruling of the Congress.

In accepting the report which embodies the proposed recommendations of the Committee of "twenty-seven", I was motivated by the willingness of the "Congress" to guarantee the "Union", the "Rite", the "Ecclesiastical Discipline", and other relevant propositions that related to our specific interests. On the basis of the Union; although we are members of the Dioceses of Presov and Munkach, with eagerness on every occasion, we should strive for a better cooperation between the Churches of the "Latin" and "Greek" Rites. I will accept the opinion of the Committee of "twenty-seven".

To refute the statements of representative Nehrebecki, John Pap, a Roman Catholic representative from the Bishopric of Veszprem, occupied the floor, selecting his views with tact and dexterity. He advised the immediate summoning of "Church Congresses" because they would be of invaluable assistance in promoting our cause. Count Cziraki addressed the meeting in our favor, and we wish to express our gratitude to him for having the discussion of matters pertinent to the Greek Catholic Church postponed till the following session.

IV.

On 30th March, the Greek Catholic Roumanian Bishop of Lugos, was the first representative to take the floor. He stated that his representatives did not appear; but according to his convictions he acknowledges that we have affairs that are private in character and practically identical with those of the Roman Catholic people. On the other hand, there are interrogatories that only involve the people of the Greek Catholic Church and should be considered alone. Since Paragraph IV of the recommendations of the "Congress" reserves a method, I am willing to accept them.

The next representative to address the Congress was Stephen Molcsanyi, a priest from the Diocese of Prešov. His address follows:

Respected Congress!

During the first sitting of this Committee, I had the good fortune in presenting the petitions of the Greek Catholic people who are united by the "Sacred Doctrinal Union". It was promised and proclaimed in the form of a decretal order, that this vital matter will be assigned on the diurnal program for discussion. However, the events of yesterday established the fact beyond a doubt, that certain members were willing to consider and dispose of the affairs of the Greek Catholic Church and its rights as secured by the Covenant in haste. We can only thank the Honorable Count Cziraki for declaring in our favor, and that upon the petition of representative Manuel Hrabar, this essential issue will be discussed to-day. In the name of my associates I express our gratitude to the Honorable Count for his kind support, and in doing so, we must not disregard representative John Pap, who during the preceeding session, not considering secondary interests, but alone, the truth of the words, supported our cause and proclaimed its justice — may he accept my sincerest thanks for his noble deed.

During our first session in this temple, it was emphatically stressed that we did not convene for the purpose of impairing or depriving the rights of anyone. I will proceed a little further; for at the opening session the Honorable Prince Primate expressed the desire that we should avoid all political imitations and that the interests of our Holy Mother Church should demand our attention. Following these beautiful words we were compelled to experience the gentle report of the Committee of "twenty-seven" relative to our cause which denies our rights that were reserved by the Covenant, and so; in the case of the Uniate Greek Catholic Church they are pursuing the "up-to-date" and most stylish diplomatic politics of breach of contract.

The petitions introduced by me are so supported with facts that any further explanation is superfluous. Even the report of the Committee of "twenty-seven" did not attempt to penetrate into their refutation, but simply proclaimed that there is no need of a "Congress", in a more simple manner denied the "right of bishop election". The inevitable necessity of the "Congress" is presented in the petitions, and that without such a "Congress", the proposals of the present Autonomic Congress will not be considered as binding on us.

Relative to the "right of bishop election"; the judgment of one must be erroneous who imagines that a third party, without the concurrence of the contracting parties can alienate the rights reserved by contract. You certainly must possess a pe-

culiar mind to do this. This is the reason why yesterday's speaker, Alexander Nehrebecki, did not attempt to reflect on the past. He absolutely requires no historical legal foundation; for he only considers the present, and upon this stand he builds the future — he is a defender of opportunism; for what we build to-day, the day following, if necessary demands it, we will destroy it, and in this I will not follow the steps of the respected representative. I desire the past as a strong foundation, and at the present, upon this I will erect an impenetrable stone wall that will not crumble under future atmospheric disturbances.

If I correctly recollect the words of representative Nehrebecki; he considers the "right of bishop election" which is reserved in the Covenant as a political campaign or corruption, and to escape the scandal and transgression emanating from this he is willing to sacrifice his privilege. In reply I wish to say; "*dificile est satiram non scribere*" — it is easy to ridicule; — for now I will venture to ask the respected representative a question: "Suppose the Apostolic King, upon the recommendation of a Non-Apostolic Council should appoint an even less Apostolic Bishop; who would sacrifice the rights of our Church thoughtlessly; who is unfamiliar with the language of his flock; who is indifferent to his dignified ecclesiastical duties; who prefers to participate in politics which are beyond his comprehension and is engaged as a tool in the hands of others; who mutilates our Holy Liturgy and unlawfully destroys our Apostolic Rite; again permit me to ask, would he be satisfied with such a bishop?" If the respected representative replies in the affirmative, he will be acting logically, because he controverts the legal historical foundation; for he presents it as obscure and vague, although it is more refulgent than the "Sun".

We were pleased to hear the priest of Kalocsa mention the names of Battyhany, Andrassy, and Scitovski; renowned men of the Holy Catholic Church who defended the indefeasible rights of the Church even against the powers of the State. With great sorrow I am forced to state, that from our ranks, I am unable to mention such eminent defenders, especially since our bishops are not elected, but only nominated upon private recommendation.

I will firmly adhere to our viewpoints as disclosed in our presented petitions; and, I ask for the full approval of our reserved rights by this Congress, and any contrary or prejudicial decision will not be considered as binding upon me and my electors.

The questions proposed to representative Alexander Nehrebecki, by Stephen Molcsanyi were intended for the Bishop of Munkach. The majority of the members were unaware of this because they were unfamiliar with the affairs of the Greek Catholic Church, and probably, they would have never known it, if Basil Hadzsega, a priest, had not asked for the floor to defend his bishop. His address follows:

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Respected Congress!

From the beginning I had found that the petition which is being considered at present, and signed by the three representatives of my Diocese is contrary to my conviction, and I will pronounce it as such even now; because among other questions it is inclined to discredit the undoubted right of our Apostolic King, according to which he nominates every Catholic bishop in Hungary. They doubted this right, when they claim the "right of free bishop election" for the Greek Catholic people, but can not prove it. They say that it was taken away from them without their consent, and they expect its return. Not considering the circumstances, they do not realize that this "right of free bishop election" since the organization and endowment of our Diocese, was never promised, and not even assured to us by our Apostolic Kings; taking other Catholic Dioceses as an example by analogy, it could not be assured as an "Apostolic Royal Right" at the time the Diocese of Munkach was installed and richly endowed; or when the Diocese of Prešov was formed and instituted. It was never petitioned, and what is more, never demanded, and at this time the clergy and civilian intelligentsia of my Diocese are disseminating an anonymous proclamation in which they declare voluntarily that they do not approve the contents or the form of this petition.

That indiscreet unsparing address which was overflowing with black ungratefulness, and delivered at the time the petition was presented, alarms me greatly; because it has offended not only our eminent and well deserving Bishops of "blessed memory"; but even affronted our highly learned Bishop, His Grace, who is untiring and active, as if he occupied the episcopate unlawfully; and even, with the legal Royal and Apostolic nomination followed by the precanonization, by His Holiness, the Roman Pontiff; as if he had entered the fold of the "Lord", not through the "door", but let us say, by simply "sneaking" in from the side.

Finally, the mentioned petition insists upon a "National Congress", and this for various reasons is not desired by me or my clergy of my Diocese; and, not that the people do not desire it; undoubtedly with the exception of an insignificant fraction; they will be satisfied with the "Autonomy" that this respected Congress had already planned and devised for the Catholic people of Hungary. Therefore, I will accept the opinion of the Committee of "twenty-seven" in its entirety; for according to my conviction every Catholic priest and member of the faithful will be calmed and satisfied with its contents.

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Representative Alexander Nehrebecki protested against the insinuation that he had denied our rights; that is, the historical facts that were reserved in the Covenant of the Union.

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The address of Eugene Popovich:

Your Excellency, Prince Primate!

Most Deeply Respected Congress!

As the one who on 2 November, of last year, presented the petitions and recommendations which according to the report of the Committee have been passed upon; I consider it my duty to speak in favor of our recommendations and of any petition of like content.

The burden of this responsibility is felt by me, and on the one hand, I know that our Church formed a "Sacred Doctrinal Union" with the Holy Roman Church, and from the resolutions and rulings of this Autonomic Congress; the final decision of these questions rest. But the ecclesiastical discipline, the separate language of the liturgy, the government, and during a thousand years according to the rules of my Church, a separate individuality has developed; from this individuality on account of its peculiar structure, the developed necessities and worthy legal claims require your attention and assurance to introduce their practical existence.

The spiritual peace of not only those who sent me, but of a hundred thousand brethren whose feelings are similar respecting our "Rite", depend upon this. On the other hand, I am aware of my individual weakness; for I will not be able to present this vital question in such a manner as is desired by the attention of the members of this respected Congress. I will not be able, because here, there are so many brilliant minds;

scientific preparations compete with the extraordinary abilities of the speakers in the more important matters that are up for discussion; the deviating views are deduced in artistic adornments; and here it becomes a necessity to bind the attention of the savants, and at the same time control their sentiment. Therefore, I appeal to the kind sentiments of this respected Congress for gracious permission, that they may regard my modest recommendation in their deliberation.

To be able to present this matter completely, it would necessitate the consideration of the entire historical origin of both the Eastern and Western Churches; the differences in the organizations of the two Churches and their developments; the history of our country, its progress and decline, and finally, its relation to the progress of the two Churches up to the present time. As I am unable to present this to the respected Congress in the required manner — taking into consideration the time — in my discussion, I will refer only to the general points of more importance. The biblical picture respecting the creation of man is repeated in a greater, a more magnificent sense, in the organization of the Church. The Omnipotent God took some spirited matter — humanity — into this He breathed the eternal truth. The eternal truth, the principles of faith; the association of the soul, the faithful; the organization, the body. The principles of truth are immutable for they are eminently of divine origin. The organization development, its future formation was left to surrender to the force within.

I beg to apologize for indulging in this comparison. I was unable to conceive of any other method concerning the origin of our “common faith” in our Church which is of divine origin. We have two organizations which in their foundations deviate from each other; even when there was understanding and unity between the East and West concerning the sacred doctrines. That the formation of these two organizations — the Eastern and Western Rites — depended without doubt on the social conditions and inclinations that followed; especially upon the formation of the Eastern Greek Rite, the remaining constitutional and poetical reminiscences of the Greek classical period were of definite influence; in considering this it seems possible.

That the decorum of the petitioners and of my peers who with jealousy adhere to the Eastern Organization, to their Rite; to be understood and appreciated, I consider it unavoidable not to mention the primary principles underlying the Eastern Greek Organization in general.

According to the GREEK RITE, THE LANGUAGE OF THE DIVINE SERVICE OF THE LITURGY IS THE LIVING LANGUAGE OF THE FAITHFUL; THE TEACHING PORTION OF THE CHURCH POSSESSES THE EXCLUSIVE AND IRREVOCABLE RIGHT IN PRESERVING THE ETERNAL TRUTH, THE ADMINISTERING OF THE SACRAMENTS, AND IN GENERAL MEDIATING FOR THE SALVATION OF THE SOULS OF THE FAITHFUL. IN THE OTHER AFFAIRS OF THE CHURCH GOVERNMENT; THE WORLDLY ELEMENT IS OF EQUAL RIGHT, AND IN MANY OTHER RESPECTS IT HAS THE DOMINATING AND CONTROLLING INFLUENCE; SUCH AS THE ELECTION OF THE CHURCH SUPERIORS, THE MANAGEMENT OF CHURCH PROPERTY AND OTHER PERTINENT^a AFFAIRS. Consequently, we can say that the organization of the Superior Order; the Hierarchy was a constitutional form of government with limited powers.

It is not necessary to state that this form of government was not always practised; often from many sources it was impaired and even totally suppressed by those whose official and sacred duty it was to preserve. We know that "man will remain man even on top of the Olympus"; he will remain weak, for the possessor of power attempts its widening; but the above mentioned principles remained in general the basic principles of the organization of the "Rite."

How and for what reason did the separation of the Church come which according to the "rite" was of a different foundation; but according to the "sacred doctrines" was one Church; and what influence did it have on the faithful of the "Greek Rite" of our country? Since this pertains to the subject of history, I will not discuss it.

I am unable to proceed without mentioning, that the Hierarchy of the "Roman Rite" attempted to abolish the sequences of the general separation of the faithful pertaining to the "Greek Rite" in our country, and force them to unite with the Holy Roman See. On account of the preservation of the "Greek Rite organization" this effort remained without success; but during the middle of the seventeenth century it became successful because the internal structure of the Eastern Greek Rite was assured to all those members who desired to unite. Our ancestors united with the Holy Roman Church; they acknowledged the supreme jurisdiction of the Roman Pontiff; they accepted the principles of Faith that were unknown to them on account of the separation of the Eastern Church — but made the following "RESERVATIONS": (A) "TO KEEP THE GREEK

RITE; (B) TO ELECT THEIR OWN BISHOP; (C) THAT THEY SHALL PARTICIPATE IN THE PRIVILEGES AND ADVANTAGES OF THE CATHOLIC CHURCH.”

THUS; the made “UNION” by mutual acceptance of the reservations legally became a binding contract involving both parties. This “CONTRACT” from the side of our Majestic Apostolic Kings was approved; because on the grounds of this “CONTRACT”, they nominated the bishops elected by our fathers; at first, with payments of money, later with donations derived from the income of the Abbey of SS. Peter and Paul at Tapolcz which was endowed; and they were admitted to the Hierarchy of the “National” Church. The lower priesthood was made a participant of the rights of the privileged classes; receiving financial assistance in the form of a “subsidium”, later “congrua”. From the side of the Roman Pontiffs; our Church accepted the jurisdiction of the Holy Roman See; the elected bishops on the basis of these elections were nominated by the Majestic Apostolic Kings and confirmed; at first, the Diocese of Munkach, later other bishoprics were installed and actually approved for this practice was continued.

Such a CONTRACT INTRODUCED BY THE MUTUAL ACCEPTANCE OF RESERVATIONS, STIPULATIONS, AND ACTUALLY APPROVED THROUGH PRACTICE BY THE HIGHEST AUTHORITIES — according to my humble view can not be modified by only one of the contracting parties — considering the point carefully so that it may appear legal — THE MODIFICATION BROUGHT ABOUT BY COMMON AGREEMENT OF THEIR DESCENDANTS SHOULD HAVE THE APPROVAL OF THE HIGHEST AUTHORITIES, AT LEAST SIMILAR TO THOSE THAT APPROVED THEM.

Respected Congress — we considered the “Union” instituted by this “Contract” sacred and holy — we further appreciate the fact that the Autonomic Organization intends to introduce a “constitution” into the organic structure of the entire “National” Catholic Church to attain this objective which is to serve as an adornment to the “Common” Catholic Church; from our viewpoint, the special autonomic structure reserved and assured to us, should be adopted in the “constitution” of this Organization, and should lead through the modification of the original “Union Contract.”

We consider the “Union” itself as sacred — we expect that the unavoidable modification relating to this “Contract” should be completely correct, and the method employed should be such, that even the most scrupulous would not doubt it. With

this modification the individuality of our Church was reserved and preserved by our ancestors at the time of the "Union", and should be acknowledged and assured in the future. We consider it unavoidable to attain this objective; that the inevitable modifications of this Union should be conducted with the co-operation of that "body" — which alone was justified in the spirit of the Eastern Rite; that was reserved for us to conclude the "Union."

This "body" can not be none other, than the Congress to be organized and composed of the descendants of those who concluded the "Union" and the lay members; for the "Union" was formed by all the faithful in the Dioceses of Munkach and Prešov — the universal Church Congress for the modification of the "Union" should and can only be composed of the faithful or their representatives from the two Dioceses.

Respected Congress — as the report of the Committee failed to consider our petition relative to this universal or "mixed Church Congress of such importance as to uphold it, with assured hopes we present this to the respected Congress.

Our hope was not swayed by the fact that our just claims — instead of the expected cooperation received a definite hostile opposition. Even this did not sway us in our hope; we had confidence in the justice of our cause. Therefore, on account of this confidence, we desired to have our Church individuality introduced into the "National Autonomic Organization."

Considering the fact that our desire was expressed in our recommendation — that we may participate in the discussions of the Autonomic Organization with a peaceful mind — according to the present stand of affairs, this can not occur.

For the fulfillment of our main desire it is expected, that the the structure of our Church organization should be introduced into the sphere of the "National Catholic Autonomic Organization", with the reservation of the individuality of our Church; for those paragraphs pertaining to the self-government in which the organization of our Church is not only mentioned, but its specific laws are essentially changed, impaired and even submerged; according to our views which we have presented in our recommendation with the essential modifications to the "Honorable President" of the Committee of "twenty-seven".

We mentioned this in our petitions and recommendations, and I endeavored to discuss these points when our petitions were presented for introduction into the sphere of the "National Autonomic Organization." Without the consent of our universal Church Congresses we did not consider ourselves em-

powered to enter into the final discussion of these issues. We think that we have performed everything within our power to facilitate this introduction. We have performed all that our trust empowers us to perform, and all that we conscientiously considered as just. We proceeded to the extreme limit beyond which the surrender of our rights commence, beyond which the individuality of our Church, so jealously defended and preserved by our ancestors under the most trying conditions, will undoubtedly sooner or later submerge, and possibly vanish without leaving behind any impressions.

Considering the just claims of our petitions and recommendations as mentioned generally; our unchangeable attachment to the constitutionality of our Church structure, and having placed our hopes in this respected Congress composed of so many brilliant defenders of the "constitution" of our beloved country; the skies of our hopes were beclouded when the organizing committee failed to consider our separate and legal interests during the drafting of the paragraphs. These clouds following the report and opinion of the Committee of "twenty-seven" which is under discussion darkened our hopes completely. The primary assertion of this report is that: "THE BASIC PRINCIPLES OF THE UNION SHALL REMAIN TOTALLY INTACT." From this we can not accept the other assertions as coinciding with the truth; not because the first condition of the stipulated and accepted agreement of the "Union" was; "UT RITUM GRAECAE ECCLESIAE SERVARE LICEAT." It is evident that in general the "RITUS" is preserved which in itself embraces not only the liturgy, and the divine services, but all the disciplinary rules, internal and external. According to legal hermeneutics this reservation cannot be dissected into details; because, if only a detailed reservation was considered and permitted, no doubt, the extremes of this in the external and internal structure would have been determined.

That this reservation embraces the entire structure is confirmed by the practice; because our Church independently managed and still manages all its ritual affairs without separating the external from the internal — it organized its schools and established its monetary affairs.

Allow me to state, that the practice of the right of self-government, as I had mentioned; the stipulated and reserved structure of the "Greek Rite" in all its phases was never followed by the higher governing leaders. THE POSSESSORS OF THE GREAT POWER MADE THEMSELVES INDEPENDENT AS MUCH AS POSSIBLE, AND ESPECIALLY EXCLUDED

THE LOWER CLERGY AND THE WORLDLY ELEMENT FROM THE INFLUENCE WHICH WAS LEGALLY DUE THEM. Men remained men, even with us; but in our day, "sorry to say", they are very frail. But the "law" has remained "law", and the only possible way to abolish it is by renouncement — thanks to God — so far this has not yet happened.

According to this it is confirmed by the Autonomic Organization that the basic principles of the "Union", we can justly say, are distributed radically, because the management of our peculiar, most vital and fundamental interests have been totally debarred from the sphere of our Church, and their management has assumed entirely diverse methods contrary to the reserved "Eastern" spirit.

I do not desire to demand your attention much longer considering your patience so far; but I will mention the "right of bishop election" which was reserved as one of the conditions of the Covenant — the Committee has reduced it to naught. Concerning our right and the reports relating to it which are under discussion at the present time, they narrate that this was modified by the "Royal Foundation Letters" and the "Papal Bulls" — permit me to say, as I have stated before, that in the "documents of foundations and endowments," the modification of the conditions in the Union are not stipulated; nor even mentioned; therefore, we must conclude that they were granted to strengthen the Union and not to change it.

Kindly allow me to explain the "right of bishop election", and I consider it as fulfilling my duty of veneration toward the sacred memory of our ancestry in discussing the prominent circumstances of the intellectually limited conclusions due to misunderstanding respecting the "Ritus". In the preservation of the structure in the first condition, "the right of bishop election" is assured and even preserved in a separate stipulation. This circumstance only proves one thing; that our ancestors of blessed memory in their simple discretion desired to protect the beautiful Apostolic Rite of our Church, and insisted on knowing that this is assured repeatedly to their descendants; for the preservation of the "Ritus" only such men should be our "Bishops" who have a calling; are familiar with the "Ritus" and respect its value, because they knew their own circumstances and inferred them to their descendants. The "pure souls" concluded that the counselors who dwell in the highest strata of social life will not know "sorry to say" our low course of life, our necessities, our conditions, and probably never recognize in this humble surrounding those

men of "apostolic vocation" who on the basis of their election the Majestic Apostolic Kings could nominate as bishops, who would appreciate the needs of the faithful and knowingly become their "spiritual fathers". This they desired to assure to their descendants, and that the foundation of the nomination of the bishops by the Majestic and Apostolic Kings should be the freely expressed love and attachment of the faithful.

Concerning the assertion of the respected committee that: "THE CATHOLIC AUTONOMIC CONGRESS" does not consider itself empowered to call or organize a separate Congress, I consider it my duty to announce that when we presented our petitions to this Congress; we from respect to this Congress requested this gathering to permit us to conduct a "Separate Congress" — instead of turning to His Majesty's Government. This move can not be criticized, because to accomplish this only a slight change in the rules was necessary.

Finally, I consider it unavoidable not to enumerate the desires of our Church which the "National Autonomic Organization" will have to guarantee:

a. "The acknowledgment of the individuality of our Church; its autonomic structure, and after the peculiar interests of our Church are accepted with a guarantee — for approval, this will be referred to the "National Church Congress" which is to be summoned for this purpose, and its assurance, that the "National Autonomic Congress", respectively, the "Directing Council" and the "County Congress", and the "County Councils" concerning the Greek Catholic people; the universal "Church Congresses" should respectively organize "Church Councils" which would regulate all Church representation; the taxation of the faithful; the school affairs; the uniform supervision of ritual discipline, and all other special matters not pertaining to the permanent "Directing Council" composed of members of the "Latin Rite."

b. "The Bishops, Abbots, Provosts, Canons, District Representatives, and Archdeacons should be elected by the "Diocesan Congress", or at least the proposal of one person for the office."

c. "The appointment to vacant clerical incumbencies; a proposal of three should be made by the "Diocesan Council", the election or selection if there be no "lord advowee" should pertain to the ecclesiastical community."

d. "The only Greek Catholic Monastic Order of St. Basil should be represented by its "Superiors" at the "National Catholic Congress."

e. "That the representation in the "National Directing Council" should be proportionate."

f. "Direct supervision of educational institutions that are not exclusively supported by the "National Catholic Treasury."

g. "The capitular members, the priests, the assistant priests, and the teachers should receive the same assistance from the "Common Catholic Fund" as those of the "Roman Rite"; or rather a proper income corresponding to the time they have toiled."

In case this Congress should decide to consider and discuss our recommendations, with my associates I assure you that the recommendations will be presented in the routine form required.

Allow me to present among the enumerated special requirements, "the right of the bishop" to endow the vacancies of benefices; this procedure in the spirit of our "Church Rite" should be limited. This limitation is a natural sequence of our Church structure; for the Eastern Church when it freely permitted the fulfillment of the natural purpose of men, the foundation of the family life; it provided that the great obligations which followed married life should not become the obstacles of moral liberty and encumbrances in the fulfillment of the magnificent priestly vocation; therefore, they limited the "right of the bishops" in endowing the vacancies of benefices.

In the Dioceses of the "Latin Rite" I am unable to find any other connection between the bishop and his clergy than that which is official; here the individualities of the priest and the bishop are evident; but in the Dioceses of the "Greek Rite" the blood and in-law-relationships of the clergy among themselves and the bishop are united by various bondages. It reminds one of a spider's web where each tread represents a human being.

The priest of the "Roman Rite" without any difficulty can take his stand against a tyrannical and unjust bishop, and force the needlessly cruel bishop within legal confines; but the Greek Catholic priest who trembles for the welfare of his family will tolerate the abuses of similar bounds and will permit this to increase to real tyranny, and slowly under its moral influence he becomes morally stunned.

In filling vacancies the Roman Catholic Bishops take into consideration the merits and worthiness of a priest. Very seldomly does the bishop have to consider his relationship, consequently justice is served as a rule. The Greek Catholic bishop in filling a vacancy is exposed to numerous temptations on account of the blood and in-law-relationship of his clergy. These

conditions are made unavoidable on account of the limitation of the rights of the bishop; because, although he may offend justice contrary to his will, he may on the one hand, shake the love and faith of the clergy toward him; on the other hand, in the hearts of the unjustly neglected clergy he may exterminate the respect for justice, for according to psychology, a man in the hearts of others; therefore, the priest can also arouse only such feelings that permeate his own soul. The wrong done by transgressing worthiness and justice may create noxious influence, not only in our religion and society, but also in the lower strata of the faithful.

Our mentioned demands are totally just and are of such vital importance to our specific needs that they must be made a part of the autonomic structure and approved. They should not remain behind as recommended in the eloquent address of the "President" of the Committee of "twenty-seven". There should be a "constitution" spacious enough for all the faithful of our country. Our demand is that this "Constitution" contain a small corner for us, the Greek Catholic people, in which we could enter our special and specific requirements. This small space has not been accorded to us; for according to the present rulings of the Autonomic Organization, it is my belief that it should not be desirable for our "National Catholicism" to be indifferent and further exclude from its organization, a child of our "Common Mother."

I beg and renew my request that this respected Congress accept our recommendations later into the autonomic structure, and order an additional hearing; but if it is not possible at present, kindly assure the acceptance of their later approval by proclaiming; by a recommendation contrary to the opinion of the Committee of "twenty-seven"; WHEREAS: — "THE WAY WILL BE LEFT OPEN FOR THE GREEK CATHOLIC PEOPLE, AND AFTER THEIR CHURCH CONGRESS WHICH IS TO BE SUMMONED RENDERS AN OPINION RESPECTING THE ACCEPTANCE OF THE AUTONOMIC ORGANIZATION, THEY WILL DRAFT THEIR OWN SPECIFIC RECOMMENDATIONS, AND FOR THEIR ACCEPTANCE BY THE AUTONOMIC ORGANIZATION THEY WILL PRESENT THEM TO THE FIRST NATIONAL CATHOLIC AUTONOMIC CONGRESS."

The address of Paul Hrabar, representative of the District of Nagy-Szölös, County of Ugocsa:

Your Excellency, Prince Primate!

Deeply Respected Congress!

I feel the burden of the moral obligation which is due those who elected me, and I will not disregard the opportunity to present this vital matter, because from its just and favorable analysis will depend the tranquility of the people of the Greek Catholic Church — according to the hopes of my electors, with all my ability I will attempt it.

I will not hesitate to admit that my duty in performing this obligation would be a hundred-fold more difficult, if I were not encouraged by the thought of the Committee's love for truth, and their gracious allowances toward my insignificant person in making my position easy on account of my sincere exertion. I do not hesitate to admit that I am fortunate in presenting my views before such men of eminent ability. I will claim your attention for a brief time and will not attempt lengthy discussions. I will speak briefly and to the subject. I am doing this because I am completely convinced that our cause is evident and based upon the foundation of "truth", and that its presentation in the original form is sufficient, and the members of this respected Congress will observe that this right can not be questioned.

We all know that "Our Lord" had taught the "truth", and the love of thy neighbor; knowing this I could not believe that men who in their infancy had been taught the principles of our "Faith" would become reserved when the time arrived to approve these principles. I do not believe that there is a foster brother in this room that would have to be convinced of the justice of our cause. The principles of our "Faith" are identical, and to disrupt this "Union" founded on brotherly cooperation; the negation of the principles would not suffice for you would be coerced to alter the principles of "Faith". On account of these principles our "Union" is so intimate that we can be considered as the children of our "Universal Catholic Church," OUR MOTHER; united in one. "Can it be that those who in the principle of unlimited love for "Christ" have proceeded so far in their dissension that they would be unjust? That they would have to be convinced with the greatest forensic ability to uphold the truth?" Respected Congress, it seems incredible and I can not believe it.

Considering this I am going to discuss the simple, but actual facts. WE ALL KNOW THAT A UNION EXISTS BETWEEN US, AND TO MY KNOWLEDGE NO ONE HAS AT-

TEMPTED TO DENY THIS. IF WE KNOW THAT A UNION EXISTS, THEN WITHOUT DOUBT WE MUST KNOW THAT WHEN THIS UNION WAS CONCLUDED, IT CAME ABOUT— WITH ALL PROBABILITY BY CERTAIN DEFINITE STIPULATIONS, AND THEN A BILATERAL UNION WAS FORMED, ONE THAT OBLIGATES BOTH PARTIES ALIKE — IN THIS CONTRACT THE FOLLOWING IS EXPLICITLY STATED:—

1. “UT RITUM GRAECAE ECCLESIAE SERVARE LICEAT.”
(THAT THE GREEK RITE WILL BE UPHELD).
2. “EPISCOPUM A NOBIS ELECTUM ET APOSTOLICA AB SEDE CONFIRMATUM HABERE.”
(THAT OUR BISHOPS WILL BE ELECTED BY US AND CONFIRMED BY THE APOSTOLIC SEE).
3. “PRIVILEGIS AC IMMUNITATIBUS ECCLESIASTICIS FRUI LICEAT.”
(THAT WE SHALL BE PARTICIPANTS IN THE PRIVILEGES AND ADVANTAGES OF THE CATHOLIC CHURCH).

If this exists which undoubtedly is the truth that the Union was made with such stipulations, I would say and ask: “who would consider himself empowered to deny the validity of these stipulations without denying the Union itself?” If the validity of the Union is doubted even slightly, naturally then the Union of the Dioceses of Prešov and Munkach is also questioned. Then the question arises: “Is there actually a Union between us?” I can say definitely, that if there was anyone in this room who would insist that the stipulations of this contract-union in which our individuality is assured, is not valid; then I would have to proclaim that the general stipulation, the Union itself is not valid.

I think there is no one who doubts the validity of this “Union”; therefore, we must consider it as valid to this present day. If this is so, then I ask the respected Congress — considering it from a legal standpoint — “Can anyone else except the people feel legally empowered to enter into the slightest codification of this valid “Contract” without being granted a special authorization?” Therefore, I do not believe that any of the “Lord Representatives” of the “United Greek faithful” will attempt to convince this respected Congress that they received a special authorization from the people; because I can positively state that this did not occur where announcements were made

in this matter for the people — vividly insisted upon the preservation of the “Contract of the Union.”

It is evident that when I and my associates presented the decreed recommendation to this respected Congress at the last session; we insisted that before the issue was disposed of — you should be so kind as to advise the calling together by His Majesty, of a Congress of the Dioceses of Munkach and Prešov which alone are competent in this question. We were definitely of the opinion that from the legal standpoint, we could not enter into the valid acknowledgment of this issue. This same condition is still present; therefore, from my point of view I am compelled to announce again, that I do not consider myself legally empowered to penetrate into their slightest modification, and I positively protest that any of the “Lord Representatives” of the “United Greek faithful”, as a delegate is authorized to do so. I do not desire to deny that as a member of the Church, anyone can consider it as valid and binding concerning his own private person. I believe that on account of the presented facts, it is evident to the members of this respected Congress that this question revolves around the fact — “who is, speaking from the legal standpoint competent to enter into the modification of the “Union-Contract”?

I think, and I am not in error when I express my conviction in this matter that every member in this room, and besides every man of a sane mind, will consider that “body” as competent that concluded this existing “Bilateral Contract”. My Lords, a different method cannot be imagined, because every other solution even in the best instance will only remain valid till some one controverts its legality. Since this respected Congress intends to place the autonomy of the Church on a solid foundation; the superficial analysis of our affair cannot be its intention.

So that this respected Congress may see that this question can revolve — let us consider the opposite side. Many, and even the Committee of “twenty-seven” in their report state that the autonomic organization has not affected the basic principles of our “Union” in the least. I will make an open confession, and my point of view, I am coerced to negate the truth of these assertions. Why? I will explain immediately.

We know that the “Union” was simply dogmatic, and we never recognized anything else as mutual, and we never obligated ourselves to this; therefore, this is why the “right of bishop election” and the “rite”, that is, the preservation of the Greek Catholic Church was so definitely stipulated. Since the

“rite” in itself, or rather the preservation of the Church organization proves it sufficiently, that the individuality of our Church government was clearly preserved at the time of the “Union” and recorded; that in governmental affairs we have nothing in common in the least. I could not believe that anyone would deny that “the bishop election”, the “filling of provost and about vacancies”, the “free administration of schools”, and many other similar proceedings did not pertain to the governmental affairs of the Church.

It is clear, that when restrictions are applied, as is done in proposals and paragraphs XXXV and XXXIX; that at the same time the “Contract of the Union” itself which does not permit this, is being assailed. Consequently, it is not true that the Autonomic Organization is leaving the basic principles of the Union totally intact.

But even if we do not consider the fact, that some of the recommendations of the autonomic proposals openly attack our rights that are reserved in the “Union Contract”; even then the assertion could not stand “that the autonomic organization does not affect our “Union Contract” because one of the basic propositions of autonomy is a common self-government proposal. It is true beyond denial, that when we desire to enter into a new “autonomy” which is being organized, then we must enter into a new common agreement in certain respects with the Western Catholic people concerning our “Union” because our previous “Union” was strictly dogmatic.

But is it possible for us to enter into a new mutual agreement without affecting the present already “existing contract”. I at least do not believe this, and I beg and call the attention of this respected Congress to be so kind as to take this into consideration — we ourselves realize the fact that in certain respects we will have to enter into a mutual agreement in order to make it possible to occur in a proper and legal manner, especially if the “autonomy” will be introduced.

Respected Congress, I have heard from many, but especially at today’s session, from a speaker who is highly respected by me — my dear uncle — an open statement, according to which our “right of bishop election” — relating to the Lord Bishop of Munkach — had ceased following the granting of endowments by His Majesty.” Is it possible I ask, that on account of a donation granted to the “Bishop”, the right of a third party, that is the “people”, without their slightest knowledge or assent could cease? Where is this mentioned at least with one word in the official “Document of Endowment”, that the endowment

is only given under the condition that the “right of bishop election” should cease? I will assure you that you can probe futilely for this.”

It appears to me that the gentlemen who entertain that opinion, never paid any attention to it. How would this look, “if on account of a donation which the bishop receives”, the faithful of the Church would be deprived of their rights as reserved in the “contract” — it very easily could happen — just as legally — that on account of a new donation some other stipulation of the “Union Contract” would cease, such as the reservation of the inviolability of our liturgy. Only after uniting as one in every respect would the last stipulation remain valid, that is, the proportionate material support. I can not imagine that any member would support such an authorization of this respected Congress.

Taking all this into consideration as a whole, the truth stands clearly before us; that when we do not care to enter the “Autonomic Organization”, that is validly so as to bind each and everyone — we can only do this if the solely competent “body”, the universal Church Congress is called together. Therefore, I propose to the respected Congress to take into their fair and proper consideration the decrees of our recommendations; for on account of this, the specially desired mutual understanding and harmonious cooperation should not be made impossible. At present I am forced to announce, that until the mentioned “body” is not called together, and until it grants me the proper authorization — I do not consider myself as legally empowered to enter into the discussion relating to the “Contract of our Union,” and in as much, the organization of “autonomy”. I have had the good fortune to prove that it definitely attacks our rights reserved in the “Contract”; therefore, I can not acknowledge it as binding upon me or upon my electors.

And now with the permission of the respected Congress, allow me to make a few statements relative to the address delivered by His Excellency, Alexander Nehrebecki. He was so kind to say among other things that he looks for the individuality of our Church in the “county”, and there he finds it totally protected. I will ask the respected representative to allow me to disagree with him in this respect, because I do not look for the ecclesiastical individuality in the “county system” — I look for it in the joint cooperation of all the faithful of the one ‘rite’ in the various “episcopal counties”, and there I find it.

He states further that he considers himself incompetent to discuss the affairs of the Diocese of Prešov, and when he gave

expression to this scruple, he was of the erroneous opinion that the "Lord Representatives" represent only the interests of their "counties". According to my opinion this is not so — here we represent the common interest and cause of our Church. He omitted the very important circumstances, that when the "Union" was concluded only the Diocese of Munkach existed; the Diocese of Prešov was founded from the "Mother" Diocese, but naturally the "Contract of the Union" which is being discussed here pertains to one as much as it does to the other.

I am positive that they can speak legally, just as the "Lord Representative", without interfering with the specific interest of the Diocese of Munkach. His Excellency was very kind to mention the fact that he does not consider the "Congress" as necessary, because it will consist of 315 members — according to his opinion it would be a populous "Congress." Do not think it immodest respected "Lord Representative", if I express my views as following your assertion, because I am certain that you entertained the belief that the "Congress" derives its name from the number of its members. According to my opinion this cannot be supported, because both the "National Diet" and the "Congress" derive their names from the sphere of their activities and from the universal gathering of all those that are involved — without respect as to the number of their members. If you could entitle it on account of the member present, as the "Lord Representative" imagines; then the committee meeting of the County of Heves where a greater number of members participate than at the "National Diet" should be entitled the "National Diet" — according to this method of reasoning.

Concerning the "right of bishop election" he stated that he does not desire it, because he fears that through an election not always will the most worthy man win the "Episcopal See". Before I make any statements relative to this, I desire to announce that I will not indulge in personalities — I can not agree with the respected "Lord Representative" in regard to the "right of bishop election"; I most sincerely admit that although at present we do not elect our bishops — it happens that not the most worthy man wins the "Episcopal See"; therefore, this scruple is completely unnecessary.

I do not know as to what merits the "Lord Representative" is referring when he fears that they will not be rewarded by the faithful. I can assure "His Excellency" that the merits of those in the services of the county, of those who faithfully and indefatigably protect our Church rights; or those merits acquired

through worthy and religious lives will not remain without reward by the 315 members composing the "Diocesan Council". Other merits should be rewarded by those in whose interest they were acquired.

Finally, he kindly stated that the historical facts relative to our "Union Rights" are rather cloudy and obscure. I will admit, but I am astonished that the respected "Lord Representative" did not consider at least doubtful his own arguments based upon these cloudy and obscure facts. He even entered "autonomy" on the basis of this "Union Document" which he considers cloudy, but considered himself empowered to participate actively according to it. I do not consider this as permissible — that a representative who by his own admission considers his right as cloudy and uncertain to take part in the "autonomy."

I finally beg the respected "Congress" to advise the summoning of our "Universal Church Congress", so that our entry into the "autonomy" would be introduced legally.

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The address of Bishop Stephen Pankovich:

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Respected Congress!

Three of the representatives from the ancient Diocese of Munkach signed the petition which is being discussed here at the present time — if this did not happen, personally I would not be able to discuss this subject. As Bishop of the Diocese of Munkach I consider it my duty to discuss this in detail.

Before entering into the general discussion of this subject kindly allow me to make one statement. In our glorious and beloved country, from the time of St. Stephen to the present, the Catholic Bishops were always elected and nominated by the Apostolic Kings. Even to-day they are elected and nominated by them, just as the paragraphs of our law books describe the advowee rights of the Hungarian Apostolic Kings, the granting of every Catholic ecclesiastical high office; its support; its endowment and the privileges of its supervision which are found in the "Corpus Juris Hungarici", Part I. Title II. If you will permit me I will read this law:

"It should be known nevertheless that although the Pope or the Supreme Pontiff possesses temporal and spiritual jurisdiction; nevertheless in conferring the ecclesiastical benefices that are vacant temporarily in this Kingdom, the same Supreme Pontiff does not exercise any jurisdiction besides the authority

of confirmation.” Therefore, the Apostolic Kings of Hungary have always reserved their rights of “bishop election and nomination”, and possess them to this day.

Now we will refer to the two petitions which refer to the “right of bishop election” and the holding of a “National Congress.” Considering both of these questions, I will refer to the words of the Committee of “twenty-seven”, and declare that it does not possess the right or the legal power to render a ruling or allow the summoning of a “Separate Congress”; because this power or right pertains to His Majesty, the Apostolic King.

I do not desire to take more time than is absolutely necessary to present this matter. In the ancient Diocese of Munkach, commencing with 1491 and even before the “Union”, there was more than one bishop at the same time, without exception, they were monks. They were elected by the monks with the constant exclusion of the laymen, and with the exclusion of the secular clergy for a definite period, as Superiors of the Monastery, and only following this did they secure the title of the bishopric for confirmation. Therefore, the monks of the Monastery did not elect a bishop, but a Superior of the Monastery -- Korjatovich himself founded a cloister, a convent, a monastery -- therefore the Kings of that time did not call the Superiors of the Monastery bishops, because King Ulaszlo writes as follows: “alone to the Ruthenian parish priests under the jurisdiction of the Church of Blessed Nicholas, the Confessor, in the City of Munkach, of the “Greek Rite” that has been established in 1491.” So writes King Ferdinand in the year 1651 and King Maximilian II. in the year 1569, and Emperor and King Rudolph II. in the year 1597.

Now I will discuss the “Union” which occurred on 24 April, 1649. Parthenius was the first person who accepted the “Union”. There were two bishops in the Diocese, and he deposed the confession of faith, and after this deposition 60 priests petitioned his election and nomination; but his election by Leopold I. came ten years later in the year 1659. In the document issued to him it is definitely and clearly stated that the King, His Majesty, does not recognize the election, because this is a right of His Majesty, the right of the Apostolic King. I will present the document of King Leopold I. issued at Pressburg in the year 1659 and is as follows:

“We decided that you should know without any doubt that the nomination, election and presentation belongs to no one else but His Royal Majesty and to the Holy Crown, because from the oldest times, commencing with St. Stephen, King and

Apostle of this Kingdom, the Patronate and the actual donations of all the bishoprics of this Kingdom belonged to Him. Therefore, it pleased us to confer kindly the above mentioned Bishopric of Munkach to our faithful subject, Peter Parthenius, monk of the Order of St. Basil, Greek Catholic Bishop as we actually confer it to him, give it to him, donate it to him by the tenor of the present letters.”

I think that it is clear and certain that Parthenius, the first “United Bishop” was elected and nominated by the King, and the second stipulation of the “profession of faith” was not approved.

The bishops following Parthenius were those who were sent from Rome by His Holiness and functioned as Apostolic Vicars till the Diocese was regulated and canonized; for the Bishops of Munkach were Vicars “in ritualibus” of the Bishops of Eger. The last Apostolic Vicar sent from Rome was Joseph de Camellis in the year 1690.

The elected Superiors of the Monasteries acted as bishops -- following the “Union” the same thing occurred concerning the election as during the period prior to the “Union”; as I have said, the election was conducted with the permanent exclusion of the laymen and the secular clergy for a long period. In the Diocese of Munkach there is no report or even a trace of a “Congress.”

But let us suppose, but not admit, that in the Monasteries at the time they elected their Superiors, always with the exclusion of laymen, they simultaneously elected their bishops — we are not permitted to call such gatherings and meetings “National Congresses.” The first bishop, Emanuel Olsavski, who received an endowment, not an estate, but money in “titulo subsidii” 2000.00 florins for the clergy, and 4000.00 florins for himself, was the last monk to be consecrated as a bishop. John Bradacs who followed him was the first secular priest to become a bishop. He was elected and nominated in Vienna, without anyone mentioning or being able to mention anything respecting his election. In the year 1771, Pope Benedict canonized the Diocese of Munkach, and His Holiness made John Bradacs, bishop “ordinarius”. From this period there never has been a “bishop election” in the Diocese of Munkach; for it is certain that after Parthenius, the Apostolic Vicars of the Diocese who were nominated by the Sovereign Pontiff were not capable of being elected, and it is certain that following Joseph de Camellis in the document of the bishops who were appointed by the Kings, there is no statement or word that they were

elected. Finally, it is certain that after the canonization of the Diocese of Munkach, the bishops were not elected, but appointed and nominated by the Hungarian kings.

Kindly pardon me for expressing my views, but I must present the interest of the Diocese of Munkach; for you have noted that two secular and four civilian representatives of the Diocese failed to attach their signatures to this questionable petition, and consequently, approved the recommendations of the Committee of "twenty-seven". The Diocese of Munkach does not require and does not desire the "right of bishop election", and a similar attitude is entertained respecting the "Separate Congress" which never existed. To confirm all that I have stated, permit me to introduce the letters that I have in my possession from the most eminent civilian men, and from the majority of the clergy of the Diocese of Munkach that are opposed to his questionable petition. (He reads the decree of the 'mixed-meeting held at Užhorod.)

The present day Catholic civilians and secular faithful of the "Greek Rite" of the Diocese of Munkach consider themselves as Catholic members of the "Greek Rite". They desire to preserve their "rite" and "discipline" — in their faith they are one with the Roman Catholic people. In the interest of the free development of ecclesiastical autonomy they desire to progress and cooperate universally. Therefore, they not only desire but demand to participate with them in equal measure in all those rights that the Congress of Autonomy will establish for the Catholic people of the "Latin Rite". They are definitely and solemnly opposed to the idea of a "Separate Congress", against the efforts of separation, from both the ecclesiastical and patriotic view point, and all those representatives who were elected to the Autonomic Congress and failed to sign the questionable petition will receive a vote of confidence, and at the same time sorrow will be expressed that such men were found in the Diocese of Munkach who failed to cooperate in the same direction.

I take the liberty in presenting this generally in the name of all those people who empowered and petitioned me according to the minute book, to present their wish solemnly to the present Congress, and I will bring forth something from the clergy concerning the "right of bishop election", and from many similar recommendations — I will read the one from the district records. We are not of the unanimous opinion with those who demand the "right of bishop election" because we have experienced that even now, when we do not possess the "right of bishop election" that when our bishops die, con-

sidering the deep mourning which envelops our Diocese, to fill the vacancy immediately, various factions are formed during this occasion, and they disseminate slander and cast suspicion, create hatred and distrust, even extending from father to son. What would happen at an open election of a bishop? Therefore, we do not request and do not desire the election of a bishop. (Here we omitted the excerpts that the speaker read openly at this meeting from a minute record without any modesty; describing the noble deeds and eminent intellectual abilities of the present speaker. This immodesty incited great laughter at the meeting.)

With the Diocese of Prešov, as it was stated yesterday by my friend, Alexander Nehrebecki, and since it was separated from the Diocese of Munkach, I have only one remark to make, that is, when in the year 1820 the Diocese of Prešov was separated and created, no one petitioned nor even mentioned the "right of bishop election." They accepted it with gratitude, and every one was happy that His Majesty, the Hungarian Apostolic King, deemed them worthy to give, to endow, to elect, and to nominate a bishop for them, and even the present bishop who is present here, and very highly respected by me was selected and nominated by His Majesty, the Apostolic King.

On account of this it is certain that in Diocese of Prešov there never was a bishop election, and I desire to mention one humble observation. They say that at the time of the "Union" a "bilateral contract" was concluded — being a professor of law, as far as I can recall, it seems to me, that two things are required for a "bilateral contract"; first, the object must be free: second, the contracting parties must be empowered to conclude the "contract". If this would have happened in the sense it was stated here by some of the representatives, referring to the "contract"; then King Leopold I. in the document from which I quoted would have been unable to uphold his "right of bishop election," nomination and endowment, the intact royal and apostolic right existing since the time of St. Stephen.

The words, "RITUS ECCLESIAE GRAECAE, are translated into the Hungarian as "ORGANIZATION OF THE GREEK CHURCH." The word "RITUS means "RITE", and not "ORGANIZATION", and no other meaning is to be considered.

Finally, I am pleased that I could participate in this Congress, because the Catholic people of the "Greek Rite" are united participants with those of the "Latin Rite" in the Hungarian Catholic Church Autonomy. It does not follow or mean that our

rights have been impaired or lost; but it does follow, for which I am thankful from the depths of my heart, that in the fervently loved spirit of our common country, on the basis of legal equality, the Greek Catholic people will participate in the very same rights with those of the "Latin Rite." On account of this, I protect and accept the recommendations of the Committee of "twenty-seven", and I do this at this time, and I consider it my duty to express my gratitude to the respected Congress for their kindness which they have manifested toward the Greek Catholic people. I further express my hopes, that when there will be a place in the "National Council", the Catholic people of the "Greek Rite" will secure it for the representative of their rights.

(NOTE: This address could not be secured in its "undressed" form in which it was delivered. The Recorder's Office did not have it for the speaker had taken it home for correction; therefore, we present it with all the corrections that the speaking bishop himself introduced. This does not reflect on the method used at this meeting.)

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This address of a Greek Catholic Bishop attacking all the rights of his own Church provoked the cheerful disposition of the Greek Catholic representatives, and every representative was anxious to refute his statements. No doubt, they all desired to object to his activities which were designed at the perversion of the Eastern Rite, and at the demoralization of the clergy. Finally, Adolph Dobranski, a civilian representative from Prešov took the floor to refute the assertions of the bishop.

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The address of Adolph Dobranski:

Respected Congress!

I know that the greatest portion of the members of this Congress are beginning to lose their patience which until now, had been manifested by them; probably considering the approaching great holidays; therefore, I did not intend to speak. I only registered now, and consider it my duty to correct all that the Lord Bishop of Munkach had stated, as it is contrary to history and in opposition to the actual truth; therefore, kindly permit me to present this with the greatest possible brevity.

The Lord Bishop of Munkach really states, if I understand well, that the demand for the "right of bishop election" is a

shocking attempt, because the right of granting every ecclesiastical dignity (high office) according to Verboczy's "triple law book," without exception pertains to His Majesty, the Apostolic King. To contradict this statement permit me to refer to the decree — the recommendation lying here before us of the Committee of "twenty-seven" which is highly respected by me, the Lord Bishop, His Excellency approves it in every detail and recommends its acceptance. From its careful reading he could have convinced himself, that according to this recommendation, the election reserved at the time of the Doctrinal Union of the Greek Catholic Roumanian Metropolitan of Gyula-Fehervar, as one of the dignitaries of the Catholic Church, is preserved in its full integrity. In general, the "right of bishop election" of the Greek Catholic people is not denied, but it seems that they desired to say, that the other bishoprics and ecclesiastical dignitaries, from time to time received endowments from His Majesty, and concerning these grants the "right of bishop election" by the clergy and the people ceased, because during the period of endowment, the public approval of the right never occurred.

To such reasoning I must answer, that no one petitioned for such an approval, and there was absolutely no necessity, because one of the stipulations of the "Sacred Doctrinal Union" was and always will remain the "right of bishop election", and; therefore, there was exclusively only word about the "Sacred Doctrinal Union", the view of His Excellency, the Lord Bishop of Munkach is of no great importance; for the first stipulation refers strictly to the "rite", and not to the inseparable internal ecclesiastical structure and discipline, and everything is mentioned in this "Union Contract" that is to be changed by this "Union Contract." This naturally did not refer to the "Sacred Doctrinal Union", and it could not refer to anything else but the Sacred Doctrines, specially, if you mindfully take the fact into consideration that we Greek Catholic people absolutely do not belong to the "Roman Ecclesia", that is, we are not Roman Catholic people.

I beg to apologize if, in view of the opposition, I refer to the "Bull" of the Roman Pontiff, Pope Benedict XIV which begins with the words "Allatae Sunt". It enumerates everything that the Roman Popes have done during the centuries for the establishment and propagation of the "Sacred Doctrinal Union". We in the provinces, I am "sorry to say", were greatly tainted by such bishops who considered the ecclesiastical "Union" as a tool in achieving their personal interests. They disregarded the assiduities of the Popes in this matter or in their regula-

tions, for in the third chapter we find; "UNDER THE NAME OF THE ROMAN CHURCH ARE UNDERSTOOD THE ROMAN RITE, THE AMBROSIAN RITE, THE MOZARABIC RITE, AND THE VARIOUS PECULIAR RITES OF THE RELIGIOUS ORDES."

You all know, and this will not be denied by the man of great knowledge, by the Lord Bishop of Munkach, that when this "Bull" originated, the Diocese of Munkach and the Archbishopric of Gyula-Fehervar were included in the "Union", and still we are not mentioned; we who before the advent of the Hungarians belonged to Bulgaria. It is obvious from the permanency of the Roman Church, for it was always assured, not only the particular "rite" and the discipline, but the internal structure and the government was solemnly assured to be held intact, so much that we can not permit anyone to make the promises of the Roman Popes appear as delusions. We are completely convinced that the Greek Catholic people of Hungary would belong to the jurisdiction of the Patriarch of Istanbul, if he were included in the "Sacred Doctrinal Union" with the Roman Church.

In view of this opposition, permit me to refer to His Excellency, the Archbishop of Kalocsa, who is highly respected by me; for he knows better than I, that one of his predecessors whose name I am unable to recall, made a proposal to the Roman Pope that he was going to conquer his neighboring schismatic Bishop of Belenyes, ("Ad obedientiam sanctae sedis") but from Rome he received definite instructions to abandon his plans, because in the meantime a "Union" was concluded with the Patriarch of Istanbul, under whose jurisdiction this bishop belonged. This was the meaning of the issued "Papal Decrees" respecting all the "Sacred Doctrinal Unions", and the meaning of the "Decrees" of the Florentine Council which can not be altered or modified by the Mighty Lord, the Bishop of Munkach; nor even by this respected Congress which is highly respected by me.

Do not even try to convince us in a different manner than we are convinced and have been convinced by the "Bulls" of the Roman Popes, under whom we stand, not as under bishops of Roman cities, not as under the Archbishops of Roman provinces, not as under the primates of Italy, not as under the western patriarch, but definitely as under the head Pontiff of all the Catholic Churches. With such understandings our ancestors concluded the "Sacred Doctrinal Union", in this sense we are "GREEK UNITED" of the "GREEK RITE" or rather "GREEK

CATHOLIC", because all those who live in union of faith with the Roman Pope are catholic; but due to the fact, that this Union of faith does not separate one from his eastern church; therefore, we are not Roman Catholic, for we do not belong to the Roman Church, as the great Pope, Benedict XIV publicly proclaimed.

His Excellency, the Lord Bishop of Munkach further states, that this respected Congress does not have the power to summon the "Universal Church Congress" urged by us; and in general, it can not pass upon the petitions presented by us, because this is definitely and exclusively the right of His Majesty — this statement according to my viewpoint is based upon a rather peculiar conception. I do not desire to argue that the decrees of this respected Congress, as soon as they are passed upon, possess the power of law or basic rule; for I know as well as the Lord Bishop, that these decrees must be submitted to His Majesty, and the "National Diet" for approval before they are entered as "articles of law." Our petition which was discussed before the Committee of "twenty-seven" is directed exactly toward this, that our "Universal Church Congresses", mentioned in the documents of ruling Princes as indispensable in the administration of the worldly affairs of our Church, and are referred to as; "*coetus ecclesiae*" (entire assembly; meetings of the Churches; whole or entire congregation); to them as to the people in general the Apostolic King wrote; "*universitati populorum Ruthenorum*" (to the entire Ruthenian people) further, our various claims which are derived from the "Union Document" should be included in the resolutions; for which a vote of thanks was specially given by the Lord Bishop of Munkach, and should be presented "*in toto*" to the legislature for confirmation.

Indeed, it was possible during the first meeting to request our two bishops, or the primate, who is highly respected by me as the "President" of the Congress, and who at the same time concerning us, substitutes and has always been substituting for the Metropolitan; for the Roumanians, the Lord Metropolitan of Gyula-Fehervar, to summon our "Universal Church Congresses", when every necessary resolution could have been discussed from every angle. We are and were more convinced of this unobjectionable possibility due to the fact, that we are living in a "Constitutional State", and according to our positive laws each religious sect can regulate its own affairs within the limits of our national laws.

The Lord Bishop of Munkach further states, that our ancestors never elected a bishop, but only a "brother"; for by this expression I presume that he is alluding to a monk. In this statement he is partly right, because they always elected a monk, or a secular priest who was willing to take the "monastic vows", or to enter a Monastic Order subsequently. But the Lord Bishop of Munkach, the man of great knowledge, could easily convince himself that the disciplinary procedure is decreed according to the XII. Canon of the "Sixth Universal Council". This rule did not originate without a reason, because since our secular clergy marry, the Church since the "Sixth Universal Council" found it more suitable for its purposes to install unmarried men into vacant "Episcopal Offices"; consequently, monks who as a rule were secular priests became monks only as widowers.

It is a fact that the Holy Apostolic See was occupied by Popes elected from the ranks of the monks, and it can happen, that they may occupy it in the future, without fear that for this reason, His Excellency, the Lord Bishop, will not recognize them. Further, there are instances when the faithful, and I myself, fervently desire a bishop from the Monastic Order who besides his duties of praying and fasting will sacredly keep his "Holy Rite", and fulfill his sublime vocation properly at the "Episcopal See". According to our past experience, we can not expect this from a bishop with a worldly spirit, and I presume that the statement of His Excellency, the Lord Bishop, does not carry any weight.

His Excellency, the Lord Bishop of Munkach, also states that the monks excluded the secular clergy from participating in the election of a bishop. We have no knowledge of this alleged procedure, and he does not verify it with any proof, for documentary evidence proves the opposite, and at the time of the "Sacred Doctrinal Union" with the assistance of the Bishop of Eger, a "Universal Church Congress" was held together with a bishop's election. Without any doubt, when John Bradacs was sent by the "Church Congress" to His Majesty, he was nominated by His Majesty, not as a regular bishop, but as co-adjutor bishop, and against this nomination the civilian element protested, among them was Habina, the proto-priest of Homonna. It is evident that even this statement is without foundation.

By the way, allow me to mention that this objection in a "new Church Congress" presented an opportunity for reconciliation and a new election. Habina who objected deserted his

Diocese and removed to Eger. Bradacs was the Bishop who was referred to by the Lord Bishop of Munkach, as the first bishop who was not a monk. This is not so, for Bradacs and his predecessor were elected from among the secular clergy who joined the Order, and I can positively say that the first Bishop of Munkach who did not join the Order was Andrew Bacsinski. He was elected unanimously as bishop at a "Church Congress" after the Diocese had been canonized, and after it had ben endowed.

Referring to the quotation of Leopold I. cited by the Lord Bishop of Munkach, which reads: "we elect, we nominate, we present", which I have also read, and know that the individual to whom this document refers was elected bishop by a "Congress" just the same as those who succeeded him. Further, I read something which the Lord Bishop did not, that is, that the successor of King Leopold I., Charles III. was a protector of our "right of bishop election". In his letter to Rome in the year 1712 he stated; "WHEN AT THE TIME OF THEIR "UNION" WITH THE HOLY ROMAN CHURCH IN 1649, AND IN THE FOLLOWING YEARS THAT CLERGY EXPRESSLY RESERVED FOR ITSELF THE ELECTION OF THEIR BISHOP." Maria Theresa, our Queen of blessed memory instructed her Roman representatives in the same spirit during the time the Diocese of Munkach was canonized.

The attorneys, Stephen de Angelis and Coequelines drafted the "Union Contract", and its three stipulations during the canonization proceedings. They used "the right of bishop election" against the Bishop of Eger who was opposing this procedure. Desiring to degrade our bishop and make him a ritual vicar, they emphasized the fact, that every condition of the "Union" should be preserved intact, if they intend to uphold this "Union" effected through great sacrifices, and if they do not desire to prohibit the possibility of its expansion in the future.

Really if all the conditions of the "Union" are not upheld, mockery will be made of the united portion of the Eastern Church. It would have been impossible to extend the "Union", as it happened, and probably it would have ceased completely on account of the illegal interferences. It was shaken more than once, and the "Sacred Doctrinal Union" in which we are living today, and in which we expect to live without relinquishing our rights was almost completely smothered.

The respected Lord Bishop has mentioned a petition which he has in his possession, signed allegedly by many whom we

eminently do not know; but the Lord Bishop was kind to acquaint us with it, and according to it, the signatories do not desire to become Roman Catholic, but desire to remain even in the future, just as we do, members of the "Greek Rite". It seems that they are worried by some impending danger; for they desire to uphold the "Rite" and "Discipline" of the Eastern Church intact, just as I and my associates desire. The intact reservation of the "Rite" and "Discipline" is very extensive, because the "Discipline" embraces all, and most everything respecting the structure of self-government. This I am not compelled to explain before the hierarchy, especially the elections of the bishops and other ecclesiastical leaders; also the conducting of "Universal Church Congresses", and respecting this the Committee of "twenty-seven" stated that we were doing the proper thing in protecting them jealously as our own. This is why in the report which is before us, only the strict disciplinary affairs are taken away from the authority of self-government; whereas, the non-strict disciplinary affairs pertaining to it according to the evidence of the various sections are not taken away.

For this reason alone, the Lord Bishop can consider himself empowered to part with our Church discipline, with its internal structure and government. We, the elected representatives of the faithful, who know how difficult it was to convince our electors, who were worried by all sorts of scruples to go through with the election, we; therefore can not follow the Lord Bishop in his intentional modification and revisions. We know the will of our senders, but this is known by the entire nation for in the years 1867 and 1868 gatherings of our people were held in Marmaros, Ugocsa and in Zemplin. I presented their petitions which were similar to those of the faithful from the Counties of Saros and Szepes before the "National Diet", and in these petitions they requested the preservation of the stipulations of the "Union", as my associates who at that time were representatives will undoubtedly recall. The intact preservation of the conditions of the "Union" is not so much our interest as it is the interest of the entire Catholic Church. Further, the Lord Bishop of Munkach says: (Noise let us vote) I beg your pardon, but I can not omit anything that His Excellency, the Lord Bishop of Munkach had stated, so no one would think that any of his weighty statements will withstand the criticism.

The Lord Bishop of Munkach said that when the Diocese of Prešov was formed from the Diocese of Munkach, this was

accepted by the faithful with overflowing joy, without it striking anyone to come forth with the “right of bishop election”, or with the demands embodied in the “Union Contract”. He might be correct in this, but we must suppose, that the faithful did rejoice in the establishment of a Diocese; for it is known to all that during the period following the “European Congress” of French Wars, not only the County of Saros itself, in which Prešov is located, but the entire State of Hungary was unable to summon a “National Diet” till the year 1825. Therefore, our ancestors by neglecting their rights of gathering and election, bowed to the inevitable disposition of power about which it is written; “NON POTESTAS NISI A DEO.”

Our ancestors as true christians always bowed before the power for they could not do otherwise, and they always spoke in defense of their rights as often as the opportunity presented itself. They defended their rights in their gatherings; we have defended and are defending them here before you, and we are convinced that our faithful who have been deprived of their cardinal rights pertaining to their Church, can live without these laws; for they will bow before the power without allowing our rights to cease or be relinquished without our will or consent. We see a great difference in the fact, that if the power actually exercises those rights that legally pertain to our Church, then if we relinquish them voluntarily, we do not have the right to do this as was done by the XII Church Council of Toledo in the year 681, when the King was invested with the “right of bishop election”, because if we relinquish our basic right, we will deprive ourselves and even our descendants of the expectation of a better future. We have always indulged in this hope, and we can not imagine the Eastern Church as having its actual universal rights restricted.

The Lord Bishop states that as an ex-professor of law he is unable to recognize a “bilateral contract” in the “Union Document.” I will admit that the scientific Bishop acted for a very brief period as a substitute statistician in Kosice. I do not lay great emphasis on the “bilateral contract” expression, but I can not deny the fact that I understand a little law. I consider it my duty to announce that according to my way of thinking the “Union Act” is based upon a “bilateral contract,” because one of the parties united with the Holy Apostolic See in Sacred Doctrines, under three conditions, and this can not be denied or refuted by the Lord Bishop. The other party, the Roman Catholic Church accepted these conditions at first by the Primate Lippay, who was a born legate of the Holy Apos-

tolic See, later by the Pope, and placed into actual practice with the permission and consent of the civilian element. The Lord Bishop will admit such circumstances, the produced case can be considered as a "bilateral contract" which no contracting party can violate or breach "one-sidedly."

I think that I have also proven that the actual facts relating to our "right of bishop election" were not presented properly in the report of the Committee of "twenty-seven". I am willing to present these facts at any time. This data can not be doubted for it proves that after the canonization of the Diocese of Munkach, and after the foundation of "episcopal" endowments by the documentary "Bulls", Andrew Bacsinski was elected routinely as bishop, and the first who was not was Alexis Pocsy, who was nominated during the middle of the French Wars. Considering all this, I wholly agree with my friend Paul Hrabar, that an "episcopal" or "capitular" benefice can not have any influence on the right of a third person. I have the greatest respect for His Majesty, but I could never accept the view that it was His Majesty's intention at any time to transfer the right concerning the third party unto himself, or upon anyone else, without the permission and consent of this third party. It is true that His Majesty exercises many and great rights, eminently the right of pardon, but even in this he is restricted by the "Jus Alienum". The exercise of the right of pardon of His Majesty can not create an offense of law, even if it only concerns a piece of cloth or the value of a pen. There may be circumstances where the State power restricts the exercise of the law, we will bow before the State power; but we will speak in defense of our rights as often as we have an opportunity. We are doing this at the present time for we are convinced that by this procedure we will not sacrifice anything, and we will not present an opportunity to anyone to offend our rights.

There is still something relevant to the report of the Committee of "twenty-seven" which must be mentioned. It is being said that the petition presented by us is signed only by the representatives from the County Prešov, and only supported by three of the representatives from the Counties of Munkach. To make it appear the way it happened, I consider it proper to present the facts, that among 36 elected Greek Catholic representatives only 6, that is, one sixth of the total refused to sign our petition. Against our petition only one priest, Basil Hadzsega, and one civilian representative, Alexander Nehrebecki, spoke in this room. Among one Greek Catholic Archbishop, and five bishops, only three bishops participated in the debates.

I beg your pardon, the fourth bishop participated in the beginning, but he did not wait to hear the discussion.

Finally, allow me to bring graciously to your highly respected attention, that according to the report of the Committee of "twenty-seven", the affairs of education and instruction which according to the documents of Princes and the "Episcopal Formata" were exclusively managed by our Church: "UT CONVOCATO CAETU ECCLESIAE SCHOLAS, GYMNASIA ETC., ERIGERE IN IIS PROFESSORES INSTITUERE ETC., have been forced down to the sphere of petitions and proposals, the control of our self-governing communities in every respect, and the taxation of the faithful is planned on being taken out of our control. This will not calm those whose bosoms are already filled with scruples.

(NOTE: — As it was getting late many of the members insisted on departing, and the only member who spoke in our favor was George Bartal, the leader of the minority. The result of his address was no more successful than our petitions and writings. His statements were not refuted nor contradicted. A vote was taken and the report of the Committee of "twenty-seven" was approved by the majority. It was signed with the following notation made by George Farkas, a civilian representative from the Diocese of Prešov. Of course, the Congress did not approve this:

"Considering the fact that our arguments have not been refuted nor contradicted; considering the fact that no attention was even given to the explicit conditions of the "Bilateral Union"; considering the fact that our Church has been subjected to thievery and driven away from its ancient self-governing right; in general, from its internal structure by the manipulations of the "National Catholic Congress; therefore,

We, were forced to lay this protest on the table of the Committee.

The protest presented by the Greek Catholic representatives in the interest of their Church to the Autonomic Congress of the Hungarian Catholic Church, on 30 March, 1871.

Considering the fact that the conditions of the "Doctrinal Union" of the Greek Catholic people have been attacked in their foundation by the accepted Autonomic Organization of the Hungarian Catholic Church, and adopted by the majority of votes, considering eminently that according to this Organiz-

ation which in a broader meaning is supposed to settle the self-governing and other disciplinary affairs of the Church, it has not considered a representative of our only and worthy Order as a member of the "National Catholic Congress." Only 16 clerical and 27 civilian representatives are members, whereas, according to the population we should be represented by 17 clerical and 34 civilian representatives. We did not take into consideration the fact that in the "National Directing Council", and that among the Chiefs of the "Director's Divisions", the representation of the Greek Catholic faithful has not been assured.

a. "In the second condition of the "Sacred Doctrinal Union" it is clearly stipulated, and our rights are energetically reserved by our Apostolic Kings, both before and after the canonization of the Diocese of Munkach — according to which the Greek Catholic people elect their own Church Superiors, and this has not been taken into consideration; for even the cardinal disciplinary law of the Eastern Church is rendered totally void by the fact, that the body of bishops who are to be interrogated; also the "National Directing Council" that makes the triple proposal, and the competent official personnel of the Ministry of Religious Affairs that introduces the nomination is strikingly composed of members of the Roman Catholic Church. The nomination in every step is submitted to the faithful of a different "rite", and certain portions of the Greek Catholic Church remain with the right of petitioning."

b. "Everything in the village community schools; the educational system; the position of teachers and professors; the conditions of their qualification, also their financial support; and the establishment of the management-system of schools which as a rule according to the "Formata" of our national rulers was given to our bishops; this always belonged exclusively to the sphere of activity of the "Universal Church Congress" of the Greek Catholic people; for at the present time according to the legal practice which has been in existence for centuries and according to article XLIV. of 1865-8, — 14 and 26 paragraphs, belongs exclusively to the sphere of our Church government, and it has been taken away from us and planed into the control of a body composed of members of a different "rite". Even here a certain portion of the Greek Catholic Church retains the right to petition which is not denied to anyone."

c. "The government and inner structure of the Greek Catholic Church is essentially clipped and changed, because not

only the settlement of questions arising from endowments, but also the determination of labor and taxation of the faithful of the Greek Catholic Church; further, the controlling of the Church self-governing districts, the determination of methods how the questions arising from the self-governing districts in their administration should be disposed of; this also is submitted to a body composed essentially of Roman Catholic members. The Roman Catholic is of a different "rite" for he is a member of another Diocese, and he will allow the endowee belonging to another Church village to influence the Greek Catholic village, and also allow him to influence the elections which right they do not possess at the present time."

d. "The Greek Catholic Church government and its internal structure is turned inside out; the Decrees of the Council of Florence are forced to dwindle away; also according to the III. Chapter of the "Bull" "Allatae Sunt" of Pope Benedict XIV., we do not belong to the Roman Church, not to the Bishop of Rome, not to the Archbishop of a Roman Province, not to the Primate of Italy, not to the Western Patriarch, but we belong under the Roman Pope as the visible head of the entire Catholic Church. The individuality of our Church still exists, because our "Universal Church Congresses" that were not of small authority were addressed as: "UNIVERSITAS POPULORUM RUTHENORUM" by the Apostolic Kings. They were reserved for centuries and mentioned in the "Formata" of the National Rulers as "CETUS ECCLESIAE", and were not taken into consideration, as if preparatory to the complete decentralization of the Greek Catholic Church, that in this condition without any point of centralization, it could not withstand the effectual influence introduced into action by the highly centralized Roman Catholic Autonomic Organization."

Finally, considering the improvement of the financial position of the Greek Catholic Church by the Autonomic Organization which is questionable, is not viewed as a certain prospect, in so much, as not considering the proposed taxation of the faithful; for according to Paragraph IV. what is in the possession of the clergy and those estates belonging to the cantor should be recorded in the name of the "Hungarian Catholic Church" as sole proprietor; consequently, the Greek Catholic faithful will be restricted in their present rather not small property which belongs to them. On the other hand, no assurance is given to the bishops, and the members of the capitular chapter which are poorly supplied with endowments, or to the priests or monks who really struggle in actual want, are highly edu-

cated and worthy of imitation; further our teacher and cantor personnel should receive the same support as those of the Roman Catholic Church do, at least in proportion to the requirements of the present period.

WE, the undersigned, respectfully announce with this our duty, our exception, and protest against the Autonomic Organization which is frequently mentioned, because in its formation we had no other influence than informative.

PEST MARCH 30, 1871.

Adolph Dobranski,	Civilian representative from the Diocese of Prešov
Michael Molcsanyi,	Secular representative from the Diocese of Prešov
George Farkas,	Civilian representative from the Diocese of Prešov
Anthony Ruby,	Civilian representative from the Diocese of Prešov
Manuel Hrabar,	Civilian representative from the Diocese of Munkach
Eugene Popovich,	Civilian representative from the Diocese of Munkach

This protest with everything that we have mentioned above, reflects our honest intention and our honest endeavor to have the affairs that are common to the Roman Catholic and Greek Catholic Churches of Hungary discussed mutually; that the "Union" which so far has been "Sacro-Doctrinal" between the two Churches may become more secure by extending it to the other conditions not related to the "Sacro-Doctrinal Union". At the same time we desire assurance that the personnel of our clergy, teachers and cantors will receive the same material support as the personnel of the Roman Catholic Church; that in the "National Catholic Congress" and in its "Directing Council", clerical and lay representation will be proportionate, and assure the income of the property of our lower clergy, our cantors and teachers, and leave intact the management of all those affairs which do not require mutual management. Further, allow the individuality of the Greek Catholic Church which has existed for centuries to survive, and its independence in the sphere of the universal to accept on the basis of the "Sacred Doctrinal Union", and any other extension not relating to the "Sacred Doctrinal Union."

We who consider the necessity of the extension of the "Union" unto subjects not included by the "Sacred Doctrinal Union", in view of the constitutional efforts greeted with wishes of good fortune by the faithful of the Roman Catholic Church of Hungary, and consider it only as indispensable but eminently as unavoidable in the interest of our Church. We revealed the wishes of the Greek Catholic Church pertaining to its self-government just as they were presented in the protest, and we grasped what seemed to be suitable to the favorable and expedient solution of the Greek Catholic Church affairs, as not being sent by our universal Church gathering; therefore, as not legally elected members of the Congress, we acted more frequently as men of confidence, and we were convinced that if in any case they would take into consideration our wishes, we could induce the universal Church gathering to accept the entire self-governing organization.

To calm a great number of our electors who even during the first meeting, but more so now expected to see us withdraw from the organizing Congress, we desired to keep open the various affairs for the sphere of our universal Church gathering, and frankly preserved the right of approval for this gathering in all those affairs that we desired to enter into the self-governing organization as being of interest to our Church. We did not deviate one step from the principle which was made valid by the preparatory meeting of the Autonomic Organization, and which became the basis of our recommendation during the first session of the organizing Congress, that our universal Church gathering is alone competent to introduce legally any future extension of the "Union" not relating to the Sacred Doctrinal affairs, and in general, to express the desire of our Church. We protected our Holy Church and all of its members according to the accepted and decreed recommendation of the Committee of "twenty-seven", eminently according to the wording of the second condition; but upon those who are far away, it does not intend to employ means of coercion, but means of love and patience, and their appearance at any time will be welcomed with outstretched arms; for it assures our Church without fear of having to engage coercive measures, conditional or unconditional entry, or according to its own fancy no entry into the "National Catholic Congress."

We hope and believe that our procedure will meet with the approval of our faithful; for we can not suppose without offense that the majority would be willing to relinquish the individuality and independence of our Church which our ancestors

amid so many adversities protected, and bequeathed to us as an intact inheritance. Under the immoral efforts desiring to influence with the blinding glitter of the materialism of the "golden calf," a minority might be misled, because they will not be satisfied with the material income elevation of our Church. Although our endeavor was not directed exclusively toward this, and when they see that even in this respect we preferred our Church rather than our adversaries who assumed the position of surrendering our rights, and if they have any confidence in their intellectual strength, they will come upon a field of combat in the universal Church gathering, and the majority may accept materialism and the surrender of our rights which go together or any other wish that may be forced to the top.

Among the Bishoprics of Hungary which we do not desire to take into denial, but only one, and with sorrow, it is the Bishopric of Munkach, where as it has been mentioned within the last two years various factions have struggled to the surface according to the records of the meeting held at Huszt in the matter of Church autonomy, and according to the confidential votes of the faithful they sent two representatives, Eugene Popovich and Manuel Hrabar. The confidential declarations of our faithful electors of Ugocsa sent Paul Hrabar, and according to the general conference held on the 7 February, of this year, under the leadership of the Archdean of the County of Bereg, the greatest majority of the Diocese of Munkach undeniably abhors the attitude assumed by the bishop to surrender our rights, to annihilate the individuality of our Holy Mother Church, and in other portions of the Diocese where the habitation of the faithful is sparse, it seems that the bishop has followers. This alone can explain why at the organizing meeting from among two clerical and seven civilian representatives of the Diocese of Munkach, only one priest (Hadzsega), and only one civilian representative (Nehrebecki) openly appeared before the organizing meeting to surrender our rights.

Why did one of the clergy of the Diocese of Munkach who is mentioned above, enter openly upon the grounds to surrender our rights? During the time of our eminent Bishop, Basil Popovich, a true and brilliant example, respected and loved by all, he not only fought untiringly for the purity of our "rite", but was a member of the Consistory which unanimously empowered Adolph Dobranski to obtain all from the government that was petitioned in the interest of our Church by the undersigners of the organizing Congress. It is only possible to explain this, that he, although there was hardly any need for it,

placed the position of our Church into the control of a bishop who is striving to annihilate its rights, just as a certain portion of the clergy that he is representing is attempting to do. Alexander Nehrebecki, entered openly upon the grounds to surrender our rights on account of the recommendations of the meeting of Satoraljaujhely.

We should not forget the fact that in the year 1868, Adolph Dobranski, who was then the National Representative placed upon the table of the House of Representatives, not only the petitions of Marmaros, Ugocsa, Saros, and Szepes, but also the petitions of the Russian Greek Catholic people of the county of Zemplin, in which they ask everything concerning our Church that the signatories recommended to the organizing Congress. The petitions of the Russians of the County of Zemplin came from a universal gathering composed of civilians and clergymen in which the faithful of the Dioceses of Prešov and Munkacs participated, and we can not consider the recommendations of Satoraljaujhely as other than a creature of the pressure of the episcopal temporal power, and from this even those will become startled and conscientiously remorseful who acted as leaders in this affair.

These decrees alone, not taking into consideration the fact that a certain portion of the members did not even understand the language in which the discussions were conducted; not considering the scenes which are known to us, and they directly point toward the correctness of the procedure employed by the undersigners for they express their confidence in Alexander Nehrebecki, because he did not join with us, and openly state the reason why they did not support the procedure of the undersigners, that is, things that never happened, nothing but a story and a mist. With the exception of one they all departed from the Congress, although they approve our endeavor that everything shall be preserved intact for our Church which is due us according to the "Union Document", especially the "Eastern Rite" and "Discipline".

This is evident in the following wording: "In this affair there is no difference between us and the dissatisfied members in conception or views. We respect the inalienable rights of our Church, and having read from the above mentioned report the prolonged deduction of historical facts, with certain torment we waited for the development of the affair. From the presentation baseless fear seemed to light among us, that the Catholic Congress desires to transcend the proper limits, to intercede or may be regulate what pertains to the sovereignty of

the Holy Eastern Church to decree. But you can see something from this wording concerning the restriction of prayers and fast days, with sorrow, this is found in the petitions presented by the clergy and not the laymen, and they desired to make this arrangement through a Greek Catholic Synod; that the Satoraljaújhely gathering which is ready to relinquish our "right of bishop election" considers our "Universal Church Congresses" as indispensable, as if some one desired to believe about this assembly, that it considers itself as it says, the gathering of the Greek Catholic people and clergy of the County of Zemplin, and empowered to exercise the sovereignty of our Holy Eastern Church.

But if the Greek Catholic people of the County of Zemplin who are under the jurisdiction of the Diocese of Munkach are permeated by the sentiment, then we are not permitted to surrender anything pertaining to the Eastern culture and discipline; "if the Catholic Congress insists on changing anything belonging to the culture and discipline, we all as one would protest with one heart and soul against the contemplated injustice." Therefore, the desire to preserve the individuality of our Church and its universal gatherings, as it is clear from the above; then there can hardly be any difference between them and the undersigners, because the undersigners are so convinced that even form a significant minority, and only forceful acceptance could fers specially, they can yield to accomplish their objectives, and they can renounce the election of their Church Superiors, as this is intended by the Greek Catholic people of the County of Zemplin. This can not be done by one man, nor by all the Greek Catholic people of the County of Zemplin under the jurisdiction of the Diocese of Munkach, nor by all the representatives elected from the various districts at a meeting composed principally of individuals of different "rites" and belonging to other Dioceses; but it can be done alone and exclusively by that "body" which represents all of the members of our Church; therefore, our "Universal Church Congress" without its decision relating to matters that are not of a sacro-doctrinal nature no ruling would have a foundation.

At such "Universal Church Congresses" the clergy of Nagy-Kallo and Vinna can be successful, and all those who consider the surrender of our Church "Rights" as a proper way to material advancement, or the best means in attaining any of their objectives, if they really believe that their arguments have a foundation, and if they do not believe in this, or if they are so convinced in advance, that with all the terrorizing support

of the bishop, on account of their small number, and on account of the weakness of their arguments they will be able to form a significant minority, and only forceful acceptance could be beneficial to them; then permit us, that we, the undersigners as the elected representatives of the Russian Greek Catholic majority, according to our confidence and obligation, to strive and to protect the legal requirements of the great majority which is endeavoring to secure their rights honestly against the minority, and those who by various means and ways are seeking their own interest, we will protect more firmly our views.

The circumstances make it our duty to adhere to our previous viewpoints, because the majority of the members of the Greek Catholic Church according to our deepest conviction, and on account of the faithfulness of our Roman brethren, will undoubtedly win against the machinations of those who are opposed to us. Among our faithful there is hardly one who at least would not desire to live in the sphere of his Church with the same rights that our Roman brethren are going to receive. Further the minority of this Congress, composed of fifty members agreed with us, in contrast to this declaration of the Bishop of Munkach who spoke against the rights of his own Church is of trifling importance. He did not dare to place this declaration on the table of the organizing Congress which was supposed to contain many signatures; for this might have served as a slight justification for his peculiar behavior and procedure, which is really "unicum" in itself. We were soon convinced to our surprise that this declaration quoted eminently by the bishop of Munkach did not embody what the bishop in a loud voice presented as actual facts to the Committee of "twenty-seven", but was actually opposed to it and to what the undersigners placed upon their banner, that is, that they unanimously insist upon the holy and intact preservation of the "rite" and "discipline" of the Greek Catholic Church which is involved in imminent danger at the present time.

The Bishop of Munkach undeniably carried this to extremes, for from a private tutor, he at once became a school adviser and a bishop, without passing one minute in line of duty as a priest or an official of the Church Diocese, and this advancement, and in general, this promotion according to the official report of 1 April, of this year, represented by the Catholic Congress is due to his Roman Catholic inclinations. But how can such a bishop be of a Roman Catholic propensity when according to the "Bull" of the canonization of his own Diocese of the "Greek United Rite", or rather according to the Royal

“INTIMATA”, he occupies the See of a Greek Catholic Bishop, and; therefore, according to the “Bull”, “Allatae Sunt”, of Pope Benedict XIV. he can not be a Roman Catholic, and according to the decretal orders of Popes Urban VIII. and Pius VII. which are quoted above, he can not even unite with the Roman Catholic people. How can this happen, that this bishop, may be from the standpoint of his graduated merits — he is not in doubt to tread under his feet the rights of his own Diocese; for this is strictly forbidden by the various “Papal Bulls”, and he openly appeared when not even a single Roman Catholic priest, nor even a Roman Catholic representative assailed these rights. Even the two Greek Catholic representatives who are willing to surrender these rights will admit them, although, from the standpoint of “opportunity” they are willing to sacrifice them. Several prominent Roman Catholic representatives, both clerical and civilian according to the above presented facts, in the name of a respected portion of this Congress spoke directly for the preservation of these rights. We are unable to understand all this, that this Bishop of Munkach, in opposition to introduce such matters before the Committee of “twenty-seven” that are contrary to actual facts. This can not be solved by the fact that he received or intends to receive colossal endowments. According to our reasoning this proceeds from the fact that the Bishop of Munkach is unaware of the difference existing among those people living in “Union of Faith” with the Holy Roman See, or rather according to the “Credo”, the “Common Christian Church” (“Ecclesia Catholica”) and the Roman Patriarchate, which embraces within its borders the following important “Rites”; Roman, Ambrosian, and Mosarabic; that is Roman or the Roman Catholic Church, (“Ecclesia Romana vel Romano Catholica”) or really he is unaware of his sacred duties.

We can only thank the behavior of the Bishop of Munkach that we return with empty hands to the beloved surroundings of our electors, and with sorrow, we return without any results, return with a gash in our bosom, because the expectation and confidence with which we welcomed the Autonomic Organization has withered away by the white frost of the cold reality,

and even our further hopes have vanished, that the Bishop of Munkach will ever act with graciousness and affection towards our Church, towards that good and gracious Mother, on whose bosom he grew up, and whose existence made it possible for him to occupy his present position, and whom he alone assailed unmercifully in her foundation, and almost subverted Her forever.

We still bring something with us that has not been mutilated, although it is not rich, the clear conscience that we did not relinquish the “individuality” of our Church which is entwined within the roots of our hearts. We protected this with all our might; we protected the “Sacred Doctrinal Union” with the Holy Apostolic See; we attempted everything possible that the “National Catholic Church Autonomy” should be given such a structure, into which the “Constitution” of the Greek Catholic Church, and the preservation of the conditions of the “Sacred Doctrinal Union” could be inserted.

It can happen that the power we derived from our electors will not cease, because the outline which has been drafted, either by His Majesty or by the National Diet in all probability can be returned to be reconstructed; but here, we will announce, that even then we will never deviate from our accepted viewpoint, even if that part of the “Constitution” according to our views relates to our Church and is not drafted properly; consequently, we will consider it as not binding on the faithful of our Church who are included therein. We will always consider it our duty to strive for the establishment of our Church “INDEPENDENCE” which has been taken away, and for the resurrection of the suppressed “INDIVIDUALITY”. We intend to bequeath this holy obligation to our descendants as an inheritance; for at the second session of the organizing Congress we had the sad experience that we can not trust, and should not be allowed to trust to no meeting regardless of how prominent it may be, in which our bishop contrary to the Roman Catholic clergy who protected and defended their Church “rights”, considers it glorious to attack the “rights” of his Church openly in which we were taken over by the majority without having our arguments refuted or contradicted, and never trust the af-

fairs of our parochial institutions and disciplinary matters to others.

In conclusion to our report, we implore the Lord of the Universe, that our Church which for centuries has been the palladium of our family life, upon whose bosom they secured comfort in their sorrows and grief, and with its benediction, in the expectation of a more prosperous future, they in deference, bowed their worried heads “unto the eternal peace”, to aid us to preserve the “individuality” and “independence of this common Mother. Amen.

PEST April 20, 1871.

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| Eugene Popovich, | Civilian representative from the Diocese of Munkach, Sziget District. |
| Manuel Hrabar, | Civilian representative from the Diocese of Munkach, Huszt District. |
| Paul Hrabar, | Civilian representative from the Diocese of Munkach, Nagy-Szollos District. |
| Adolph Dobranski, | Civilian representative from the Diocese of Prešov, Homonna District.. |
| Anthony Ruby, | Civilian representative from the Diocese of Prešov. Prešov District. |
| George Farkas, | Civilian representative from the Diocese of Prešov. Kassa District. |
| Michael Molcsanyi, | Clerical representative from the Diocese of Prešov. |

F I N I S .



